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RELIGIOUS COMMUNICATIONS.

ON RULES OF PRUDENCE IN POLEMIC THEOLOGY.

The following rules are translated for the Panoplist, by an obliging correspondent, from Stapfer's *Theologia Elenctica*. In the original, the composition is divided into sections, the numbers of which we have thought it unnecessary to print. This extract is taken from chapter 2, sect. 141 to 265. It is probable that the whole work may be translated, and printed in a volume, should the public call for it. Stapfer is said to have been much read and admired by the great President Edwards; which will doubtless be considered as no ordinary recommendation. ED.

THE necessity of prudential rules, in Polemic Theology, has already been demonstrated.

That, which relates to the glory of God, to the eternal salvation of man, to the defence of essential truth, and to the refutation of essential error, cannot be treated with too much caution.

The appropriate ends of Polemic Theology, are the demonstration of truth, and the refutation of error. In this science, therefore, every thing should be so arranged, as that nothing may be omitted which may conduce to the attainment of its end; and, on the contrary, every thing should be avoided, which may impede the attainment of its end: hence true *prudence* con-

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sists in using the best means in the best manner.

These prudential rules relate either to the *disputant*, or to the mode of *disputation*.

A wise man will surely propose to himself the best end; which, in Polemic Theology, whether divine truth is to be demonstrated, or error refuted, or an errorist convinced, is no other than a *love of truth*; for all these aim at truth, that the purity of the divine word, which is truth itself, may be preserved and vindicated.

Therefore the FIRST rule of prudence is this:

Let a person, who is disposed to undertake a controversy, scrutinize himself; let him examine the end and design of his undertaking, whether it be a sincere love of truth, or whether it be ambition, or a censorious spirit, or some other sinful passion.

For if a sincere love of truth possessed the minds of all who hold the sacred office, most controversies would immediately terminate of their own accord, and that peace, so ardently desired, would be restored to the Church. But if erudition is pre-

ferred to piety, and religion becomes an art, the natural and only effects are discord and debate.

But no one can convince another of the truth, who, being tinctured with false notions, has no certainty of the truth himself.

For he, who demonstrates any principle, becomes convinced of its truth by his own demonstration; but if he doubts that principle, it must be that the demonstration was not sufficiently evident to himself: he cannot, therefore, by that demonstration, hope or expect to convince another of the truth of principle.

Wherefore the SECOND rule of prudence is this:

*Let no one commence a controversy on a principle in religion, unless, having laid aside all his preconceived opinions, he has acquired a certainty of the truth, founded on demonstration.**

It is the special duty of a wise man to employ no means, which do not conduce to the end proposed: hence he, who undertakes a controversy, ought for his own sake to beware of every thing, in his understanding, or in his heart, which may obstruct the attainment of the end.

The human mind, on account of its extreme imbecility and depravation, is so deeply imbued with false notions and prejudices, and is so distracted by them, that it often mistakes the truth and defends error.

For preconceived notions,

* On this and the two succeeding rules, the very Rev. and celebrated Praffius should be read. *In Primitiis, Tubing. Dissert. De Præjud. Theol. p. 17. seq.*

arising from heedlessness, or from perverse education, or from rash judgment, or from authority, have such control over many persons, that even those, who esteem themselves learned, frequently assent to the truth for no other reason, than because human authority has given it influence over their minds.

Indeed any one, who does not derive the truth from the very fountain of truth, and does not studiously labor to arrive at certainty, is guided only by prejudices of authority; and then he esteems any proposition true, either because he has heard it from some man in high repute, or because it is extant in the writings of some celebrated character, or because it is found in mystical books.

Superstition only can arise from blind assent. He, who is thus hurried forward by blind assent, never discerns the connexion and harmony of truth, however it may flow from his own principles; nor is able to demonstrate it to the conviction of another. Nor can he know the importance of defending a truth, unless he has an intimate and correct apprehension of its connexion with fundamental principles: whence arise many unimportant disputes, which ultimately terminate in a mere strife of words.

As the preservation of pure truth is the ultimate end of Polemic Theology, every thing which is hostile to truth should be laid aside.

Whence arises this THIRD rule:

Since the depraved affections of the heart, especially ambition,

a spirit of persecution, and attachment to sects, are very hostile to the truth, we should, therefore, entirely divest ourselves of them before we enter upon a religious controversy.

On the part of the will, it must surely be granted, that such depraved affections, as ambition, a spirit of persecution, and partiality for sects, are extremely injurious to the truth.

For he, who is inflated with ambition, seeks not truth, but applause: hence those unhappy religious contests, (these are the words of the celebrated Praffius,) in which no one will yield to another, lest he should appear to have been in an error; hence so many logomachies, or disputes about words; hence the seeds of new disputes; hence a fondness for contradiction, and pertinacity in the defence of error; hence, also, truth is lightly esteemed, while celebrity alone is sought.

Thus some, alienated from the love of truth, are influenced only by a fondness for disputation, which flows from a spirit of persecution. He who is imbued with this spirit, cannot tolerate those who dissent from him, but regards their every word with suspicion; and, by exaggerating their errors, infers heresy from any thing, although the system of truth is not affected: Hence new disputes originate. How much the progress of truth is thus obstructed, scarcely admits of computation. In this way, the mind is exasperated rather than convinced.

Most men are so attached to that religion in which they were educated, that they defend opin-

ions, derived from that source, without ever examining their truth for themselves. Thus they confide more in human, than in divine, authority; whence arises such a blind zeal and fondness for sects, that we condemn those who do not entertain the same sentiments on controverted subjects with ourselves.

We ought to conduct our inquiries after truth, as if we had not yet discovered it; and to manage our controversies, as if we were inclined to no sect.

These are special rules, or cautions, which respect the person who undertakes a controversy; but even in the controversy itself, or in the mode of conducting it, rules of prudence are no less necessary, lest there should be an aberration from the end proposed.

Two things are sought in a controversy; a demonstration of truth, and a refutation of error. Hence both the demonstration and the refutation should be so arranged as to effect the conviction of the errorist, and the preservation of truth, which is the scope of Polemic Theology.

For this purpose it is especially requisite, that the premises should be *infallible*; whence arises this **FOURTH** rule:

Since, in Polemic Theology, truth should be so demonstrated, that the results may be certain; therefore we should neither confide in our own, nor in another's authority, because it is a fallible premise, or principle.

For a demonstration ought to rest on premises which are certain; and such premises must be derived from reason, or from Rev-

elation; or there must be on earth some man who is infallible, whose judgment, incapable of error, can decide even without demonstration on any article of faith.

But experience, independent of the testimony of Sacred Scripture, affords sufficient proof, that such a man, who is truth itself, and incapable of deceiving or being deceived, never existed; Hence in religion no confidence should be placed in human authority, whether our own or another's, except it be supported by demonstration: But we should recur to the simple principles of reason or revelation, where we may find solid bases on which we may securely rest our feet. For both reason and revelation acknowledge God as their author.

From this maxim, that truth must be demonstrated, it is particularly necessary to observe this FIFTH rule:

If truth is to be demonstrated to the conviction of another, that method should be observed in communicating it, which will surely produce conviction, unless the opponent labors to be blind.

For, to convince another by a demonstration of truth, there must be some method observed in the demonstration. The method should be this: let indubitable principles be premised, and from these, by just connexion and correct ratiocination, let others be deduced; those principles, therefore, should always be premised, from which the subsequent can be understood and demonstrated.

This method should be employed in treatises on doctrines

of faith, lest, by an unnatural and restricted method, the truth be founded on such premises as the opponent still doubts, which will greatly obstruct conviction.

The doctrines of faith should therefore be taught in such connexion, that one may always rest upon another, and the latter always derive light from the former.

For if those principles which are especially fundamental in religion, are assumed as granted, and others are founded upon them; all conclusions drawn from such principles cannot but be doubtful to an opposer of truth: but when the foundation of the whole edifice is correctly laid, the superstructure will be immovable.

All the doctrines of faith will inevitably be uncertain to him, who errs respecting the foundation of the Christian religion; unless the truth both of natural and revealed religion, and the peculiar foundation of the religion of a sinner, which is *perfect salvation by Christ alone*, are first demonstrated. These fundamental articles being established, all the other doctrines of faith may be founded on them.

Hence these primary principles, on which the certainty of all the other doctrines depends, should never be treated cursorily, unless all the conclusions derived from them *ought* to be rendered doubtful.

In a demonstration which has for its end the conviction of another, there must be the evidence of demonstration.

Hence arises this SIXTH rule:

In Polemic Theology all obscurity should be avoided that

by the evidence of demonstration, the opponent may be rendered certain of the proposition in debate.

For the reason why the opponent should assent to the truth, is, because he perceives the connexion and force of the demonstration; but while he does not comprehend the demonstration, he cannot be drawn to assent; or if he should assent, unless there is perspicuity in the reasoning, his assent will be *blind assent*.

Wherefore all obscurity in the reasoning should be avoided, and simplicity carefully studied, that nothing may remain doubtful.

Hence, in the first place, all indefinite phraseology should be excluded, and the most simple diction employed: for obscure terms rather deceive than persuade, and are adapted only to disseminate disputes and logomachies, whereby the truth is greatly injured; especially since under these very terms much meaning is frequently concealed.

In the second place, in the communication of truth, the argumentation should be so arranged, that the opponent may perceive the connexion between the predicate and the subject in debate; for on this depends the evidence of a demonstration, and wherever this is wanting there can be no certainty with respect to the subject which was to have been proved.

These are special rules, which must be observed in the demonstration of truth, if we would attain the end proposed: in the same manner, in the refutation of error, all those means which

conduce to the end must be employed, and all those which may obstruct it must be avoided.

But above all, unless we design to wander from the point in debate, the state of the controversy, or the errors to be refuted, should be well understood, in the manner we have already expressed.

Whence this SEVENTH rule:

To refute the errors of any sect, the whole system of that sect must be well understood in its connexion, that the state of the controversy may be correctly defined.

Every sect has prejudices* and hypotheses peculiar to itself, to which it is extremely attached; but among these hypotheses, there are certain primary prejudices which are fundamental to their other sentiments.

Now the whole of any system of error should be examined in connexion, that we may know how one error is allied to another, and how every particular error contributes a share to establish a general hypothesis.

For in this way only will the system of the errorist be well understood; and its foundation being undermined, the whole edifice will inevitably fall.

Therefore they are inconsiderate, who manage controversies by explaining and refuting individual errors, separately considered, having no regard to the whole system and to the mutual relation of one error to another; because the import and scope of most errors can be understood only in connexion one with another.

* Pre-judgments, or preconceived opinions.

As errors are to be refuted, and errorists convinced of the truth, the entire system of truth should be very well known; whence arises, this EIGHTH rule:

No one can refute the errors of another, and demonstrate to him the truth, unless he has a knowledge of every thing which tends to establish the truth, and thus understands the whole system of truth.

For as it is highly important that the real sentiments of the opponents should be known by us, so it is equally important, before we attempt a refutation, that we should understand the system of truth in its various relations and connexions, in the manner we have already represented.

And *first*: The divine oracles, the fountain of all saving truth, must be studied with diligence and meditation, that instruction and wisdom being derived from them, all cavillings, all false philosophy, all objections, and all sophisms of the rebellious heart, may be easily detected and unfolded.

We must acquire so correct and extensive a knowledge of truths in the sacred oracles, that we may perceive the consistency and connexion of all essential truths; how each flows from its primary principles, and how each accords with the general system.

And *secondly*: Since even those principles are to be refuted in Polemic Theology, which, being avowedly repugnant to revealed principles of religion, can be repelled only by the

principles of Philosophy:--therefore a knowledge of this science is highly useful in Polemic Theology.

For true philosophy greatly assists the human mind in its researches after truth, teaches it to form clear and definite ideas, and habituates it to decide with caution. This science assists the mind to apprehend the truth with correctness, and to detect and demolish error with facility. These general advantages and qualifications, should be sought by the theologian in proportion to his obligation to secure himself from error, and to labor for the acquisition of indubitable certainty.

Further, Philosophy teaches some truths which revealed Theology presupposes to have been demonstrated: such are the existence of God; his attributes; especially his justice, which is the foundation of all religion; his providence and universal government; the nature and spontaneity of the soul, subjected however to divine guidance; the immortality of the soul, and others.

The more intensely the theologian applies to acquire certain and indubitable knowledge in this science, the greater will be his ability and skill in refuting errors derived from this source.

It would even conduce, not a little, to a clear knowledge of essential truth, if the systems of eminent theologians, as well as the mystical books, should be examined with attention.

Polemic Theology is not to be solicitous concerning every error; hence we form this NINTH rule:

In the selection of errors, there is need of consummate prudence, lest we refute those which are unimportant; or, falling into the other extreme, spare those which are directly hostile to essential truth; or, lest we esteem those principles erroneous, which are a part of the truth itself.

For errors are of different kinds: some lie, as it were, entombed with the ashes of their authors, and are forgotten; some are more and some less important, while many principles appear erroneous which are really true.

Hence a selection of errors should be made, as well for the sake of the authors, as for the sake of the sentiments. Nor should all the errors, which have ever been published, be accumulated from every quarter; it is sometimes better not to know them, than to recall them from the dead.

Here we might adduce instances which prove that errors have frequently been disseminated, and embraced by multitudes, in consequence of the opposition made to them. Caution should then be used in the refutation of any new-born error, lest we thereby occasion its dissemination. For such is human nature, that whenever the reading of any bad book is prohibited, or its sale interdicted by the chief magistrate, or opposition made, every one desires to read it, whether he can understand it or not, or whether he is first convinced of its truth or not; and thus the ignorant may be seduced. But in my opinion, it would be judicious never to prohibit the reading of such a book, lest

common people should be rendered more desirous of obtaining and reading it, which can scarcely, or rather cannot, be prevented; but if learned and pious men would procure another edition, furnished with such notes and explanations, as would utterly overturn the errors of the book, the result would be, that the reader would have before his eyes truth opposed to the error, and by its light would gain instruction.

It is sometimes prudent to spare those prejudices, which are not essentially injurious to the Christian church, lest by refuting them, we neglect, or occasion the advancement of, more important errors.

This however is so to be understood, that if we undertake to refute the whole system of any sect, no principles should be omitted in it, lest we should appear to attack only those which are very easy of refutation, which would be an evidence of unskilfulness, or of a bad cause.

Those errors, which constitute the primary hypotheses of a sect; which affect the very foundation of faith and threaten extensive injury; which well accord with carnal wisdom and exclude men from spiritual life and salvation, ought especially to be attacked. These should be opposed; these should be thoroughly eradicated.

But as on one side moderation must be exercised, so on the other the number of articles in dispute must not be too much diminished; lest, while wishing to avoid Charybdis, we fall on Scylla, and while disposed to extend the bounds of religious toleration we become chargea-

ble with an indifference to all religion, or, (pardon the expression,) at least with latitudinarianism.

Furthermore, we should be cautious lest we mistake that for error, which is perhaps a part of truth. This may happen, especially in those articles, which surpass the human understanding; whose sublimity rises above the utmost scope of mental vision, or whose wide extent exceeds the narrow comprehension of human intellect.

That this may be true with respect to the sublime doctrines of the divine decrees and predestination, not to mention others, any one will readily perceive.

Since we should aim to *convince* our opponent, this Tenth rule must be observed:

If we desire not merely to vanquish an errorist, but to convince him, we should treat him in such a manner, that he may perceive we are influenced solely by the love of truth, free from sectarian partialities.

Because, in Polemic Theology, it is our object not only to preserve divine truth in its purity, but also to convince others of it; hence every thing should be avoided which may obstruct their conviction.

Special prudence and caution should then be employed, that the opponent may not indulge any unfavorable suspicions respecting the person who undertakes the controversy; either, that he is tinctured with prejudices, or that he is disposed to reject reason and argumentation, and, assuming the character of a

judge, to decide on every subject by his own authority.

Our controversies must so be conducted, that we arrogate nothing to private opinion and private judgment, and yield nothing to sectarian partialities, but decline adducing the authority even of the most eminent divines and of the church itself, lest we should appear desirous of prescribing laws to the understandings and consciences of others.

The reasons of the opponent are to be treated with attention, not with contempt; they are to be allowed their proper influence, and all difficulties are to be examined. For as soon as we speak contemptuously of the arguments which another adduces in support of his sentiments, we seem either to despise his intellectual talents, or, at least, to be tinctured with prejudice, and not to allow his arguments a proper examination.

Whence in Polemic Theology a dispute is to be commenced, as though we were not zealously attached to any form of religion, and were very remote from partialities to any sect; for frequently it is highly conducive to the conciliation of an opponent, that, where it is not improper, we should, for a short time, appear to hesitate in pronouncing our decision in favor of either sentiment.

Thus says Minutius Felix in Octavius, Sec. 5: Your understanding should be so well instructed, that you may hold the scale of an impartial judge, nor rashly incline to either side, lest your decision appear to originate in your own perceptions and feelings, rather than to be the

result of our mutual disquisitions.*

From the preceding sections, arises this ELEVENTH rule:

In Polemic Theology we are to aim at the conviction of the errorist; and this conviction can be effected only by demonstration; hence, if we wish to convince another, we should not rage with violence, but reason with deliberation.

As we are to address another's conscience by a demonstration of truth, that he may perceive the correctness of our proposition, surely no external force should be employed.

To induce another to renounce his former doctrines and to imbibе others, is an effect which cannot be produced by compulsion, but must take place with the utmost liberty of mind. It is a gradual operation. For the understanding cannot be violently forced to believe those doctrines false, which it has hitherto regarded as true, nor those true which it has regarded as false.

Since no man has dominion over another's thoughts, we cannot induce another to adopt our sentiments except by arguments; if another should be forced by menaces and violence to profess our sentiments with his mouth, this would not be faith but mere hypocrisy.

No profession, except voluntary, can be acceptable to God; since in his word he uniformly requires voluntary worship: although therefore another may be compelled by violence, by

sword, by exile and other punishments, to profess our sentiments, yet he cannot be compelled to believe them.

If, as all will readily grant, the conviction and assent of the heart, not the external profession, constitute religion; then no one can be violently compelled to embrace another religion.

Were it granted that the professors of one religion had any right to persecute those who were inclined to another, perpetual war would pervade this whole earth; which is divided into numerous parties and sects. This would not be a contest to refute errors, but to exterminate errorists.

How far the civil magistrate may exercise his power in restraining heresies, and in what cases he may employ external force, we shall have occasion to show hereafter. Chap. 5. on Heresy.

As the system of errorists should be correctly understood, so he who is about to confute another, ought to exhibit the proposition according to the views of the opponent; hence we derive a TWELFTH rule:

No principle is to be ascribed to errorists, which they do not support; therefore we should abstain from deducing any pernicious and alarming consequences, which are not designed to convince their understandings, but to wound their feelings.

For since in this science we should aim principally to acquire the truth, and to convince others of it; hence on one side we should treat the opponent with candor, and, on the other, we should employ no means

* See the Cel. S. R. Praffius. Primit. Tub. Dissert. post de præjud. Theol. Sec. 9. p. 136.

which may obstruct his conviction, such as the excitation of his anger, and the perturbation of his feelings.

If we affix false conclusions to another's words, we do not exhibit, in his estimation, a mind ardently attached to the truth, but rather an ardent desire to offend and injure.

We use sincerity and uprightness with our opponent, when we express the meaning of his words according to their true import, without perverting them to an inferior sense, or adducing them in a mutilated and disconnected form.

But we act an ungenerous part, if, without carefully reading the whole of his books, we judge of the whole from a part; or if, insisting upon propriety of diction, we attend to words rather than their proper interpretation.

Some leave the foundation of error untouched, neglect the pursuit of truth, and derive such consequences from the opponent's doctrine as are designed to obscure his reputation;—consequences, which are either inconsistent with his doctrine, or which he strenuously denies to flow from it. Such persons are called *Consequentists*.*

These assume the first consequence as they please; from this they deduce others, and studiously annex to the opponent's words many dangerous and fatal results.

All consequences, however, are not to be rejected, if proper cautions are observed in deducing them. [Note omitted.]

These special cautions are to be observed:

*An appellation of reproach.

First; Consequences are never to be derived from words simply considered, but from their true import when considered in their proper connexion.

For a scrupulosity about one or two phrases is not sufficient to condemn a book; the whole series of reasoning must be taken into consideration. Every thing cannot be said at once in one place; and there are some principles, which, taken separately, may be contradicted, but, when viewed in their proper connexion, are strongly fortified by the combined influence of others.

Heresy relates to the ideas, not to the words; the sense, not the expression, constitutes the crime.

Secondly; The conclusion should flow, not through a winding channel, but directly, from the doctrines of the opponent; and with such clearness, that he will be obliged to reject his principles, or admit the conclusion.

Thirdly; A consequence which flows from the opponent's doctrines, should not however be imputed to him, since perhaps he did not discover or anticipate it.

Here a distinction should be made between those who are acute in judgment, who value themselves for the faculty of perceiving connexions and distinctions, and those who possess less philosophic penetration; between teachers and hearers; between the learned and unlearned. For to the latter consequences should not be hastily imputed, although they may clearly flow from their doctrines.

Fourthly; It is evident we should abstain from deducing

those conclusions which are suited only to injure our opponent, and expose him to ridicule and contempt.

To convince an errorist, we are to avoid every thing which may disturb his feelings and excite his anger; but these are the effects, when we employ such reasonings as render the opponent and his doctrine odious to others.

Such arguments are called *invidious*; hence a THIRTEENTH rule:

In Polemic Theology we must abstain from arguments derived from envy, since the mind is not thus conciliated but confirmed in error.

The argument is derived from envy:

First; When any one, desiring to ruin the reputation and fortune of another, whom he would refute, enviously and maliciously explains his sentiments.

Hence it happens, that some principles are esteemed erroneous, which are really true, and thus innocent men are often greatly injured.

Since this is directly opposed to the rules of Christian love, to Sacred Scripture, and to reason, and does not promote the truth, nor the honor of God, nor the conviction of man, it should be avoided with the utmost care.

Secondly; The argument is derived from envy, when the doctrines of the opponent are compared with the favorite sentiments of those men, who are already stigmatized and disgraced.

This happens, for example, when ancient and obsolete heresies are charged upon modern errorists, or upon the really innocent.

Thus by the Romish Pontiffs and priests, the Protestants are compared to the Simonians, Novatians, Sabellians, Manichæans, Donatists, Arians, Pelagians, Nestorians and others.*

Since it may rarely occur, that any modern will adopt the whole system of any ancient sect, it would be foolish to charge him with the whole heretical system, on account of any single sentiment, which he may hold in common with them.

However, if the design is upright and the reason sufficient, such a comparison may be made, both to exhibit the new tenets of any heresy, and to fortify others against it. [Note omitted.]

Here, also, a spirit of persecution should be entirely avoided.

Thirdly; The argument is derived from envy, when the importance of the question in debate is exaggerated, and those, who are not fundamentally erroneous, are proscribed as heretics, and anathemas are fulminated against them.

Fourthly; The same is true, when the opponent's doctrine is defamed by invidious epithets: thus the doctrine of the reformers respecting predestination is called by some *blasphemy*, *Stoic fatality*, *church security*, and other invidious names. When,

Bellamine, Vol. 2d Controvers. Book 4. de Ecclesia c. 9; and, not to mention others, the crime of Manichæism is very often charged upon the Reformed Churches.

Fifthly; The arguments of the opponent are concealed, or are not expressed in all their force. Or,

When, in an unimportant controversy, the favorable conclusions, which may be derived from the opponent's principle, are concealed, and the unfavorable conclusions only, with which it is incumbered, are exhibited.

Since the conviction of the errorist is to be sought, and since external force is not to be employed, this FOURTEENTH rule should be observed:

Not the persons of errorists, but their errors only, are to be attacked.

The end of Polemic Theology and humanity itself, oblige us to treat errorists with lenity, while we destroy their errors: wherefore Augustine thus writes (Book 4.) against the Donatists: Love men, while you destroy their errors; contend for truth without severity; pray for those whom you confute and convince.

The examples of Christ and his Apostles are not to be alleged; as when Christ, after much delay, employed severe expostulations with the Pharisees and Sadducees, calling them *a sinful and adulterous generation*, Matt. xiv, 4; *children of the devil*, John viii, 44; and John, calling them *generations of vipers*, Matt. iii, 7; and Paul, calling Elymas, the sorcerer, *a child of the devil*, Acts xiii, 10.

For as the examples of Christ and his apostles are presented to us for imitation, so there are some cases in which we cannot lawfully imitate them; because Christ was free from immoder-

ate zeal, possessed absolute and supreme authority, and was endued with omniscience and infallibility; and the apostles, in their official capacity, were also endued with infallibility.

It was therefore proper for Christ and his apostles to employ such means against their opponents, as no other men can properly employ.

Nor should the conduct of the ancients, who treated heretics with undue severity, be here alleged by way of excuse; their mode of conduct is not our supreme rule, nor should their warmth, when too great, be applauded. [Note omitted.]

Rule FIFTEENTH:

Nor should we employ a satyric style in writing. All raillery, severe reproach, and virulent banter, with which we evidently gall our opponent, are to be carefully shunned.

Since we aim to convince our opponent, his feelings should not be disturbed, nor his anger and moroseness excited; but the satyric mode of writing will never induce our opponent to change his sentiments, but will rather provoke his indignation and excite a spirit of revenge: wherefore, if we desire to convince another, all scoffs, and jests, and sneers, must be avoided.

This satyric style in composition arises from a malignant contempt of another, which disposes us to subject him to derision and contempt; but since this is improper in itself, and extremely exasperates the opponent, it is by no means to be indulged by the theological writer.

Nor can those, who prefer

truth and sound argument to this fallacious method, be easily induced to assent to such a style.

Neither Christ, nor his apostles employed this mode of refutation; for the gravity of the subject in debate, requires that it should be treated with seriousness and reverence.

[Note omitted.]

Nor does it accord with the principles of theology or moral Philosophy, that he should be disturbed and harassed, who deserves either pity or contempt.

Nor are the examples of the Fathers, who sometimes used this style, here to be imitated; since, being seduced by a spirit of persecution, they followed inclination rather than truth.

Although many Empectæ have hitherto existed; and will exist, who, in a scurrilous style, being deficient in argument, expose to derision the venerable mysteries of sacred religion; yet a refutation is not to be conducted, according to their example, by those who, being taught better things, have learned to treat sacred subjects in a sacred way.

But since men, especially young people, are often captivated with this satyric mode of attacking religion; it should be shown, how ridiculous are the arguments these scoffers adduce, and that nothing in the world is so true, so sacred, and so venerable, which may not be made a sport, and exposed to ridicule; it should be shown, that they advance nothing new, but that all the mysteries of religion, and the cross of Christ, have long since appeared foolish and contemptible to the Gentile nations, fascinated with their worldly wisdom. This the

apostle Paul asserts, who was well versed in profane literature, 1 Cor. i, 23.

[Note omitted.]

Rule SIXTEENTH:

Nor should we employ this perverse method of convincing and refusing infidels, which to the extreme injury of the Christian religion, rejects those properties and qualities which constitute its essence.

Verily I understand that mode of converting infidels, in which for their sake, all mysteries and whatever surpasses human intellect, or exceeds natural religion, are laid aside.

[Note omitted.]

Against this, we shall at present make only one remark: that, in this way, the path is beaten, and an occasion is offered, to theological Pyrrhonism or universal scepticism, by which every doctrine of the Christian religion is called in question, nay its truth perverted.

[Note omitted.]

For the Panoplist.

SINNERS, THOUGH BLIND AND
DEAF, COMMANDED TO SEE
AND HEAR.

*Hear, ye deaf; and look, ye blind,
that ye may see. Isa. xlii, 18.*

PROBABLY some, who may have read my first paper on this passage, will say, "If sinners are blind and deaf, what propriety is there in addressing them, and what benefit can they derive from being addressed?"

To this inquiry I reply, that such feelings, on this point, are not new. A desperately wick-

ed heart produced the same fruit, many centuries ago. It is to be expected, that blind and deaf sinners will feel and talk in this manner. But it is a matter of unspeakable joy, that every body does not feel thus; and that there are some, who are sensible of the wickedness of such thoughts, and who are solicitous for the restoration of the blind to sight. Nor do they hesitate, what means to apply for such a restoration. Deaf and blind as sinners are, Christians and Ministers must imitate the example of the prophet, and call on them to see and hear. Nor can enlightened Christians be persuaded, that it will be of no avail. The following are some of the reasons, which urge them to the duty, and animate them with hope in performing it.

1. This blindness of sinners is of their own seeking. Say not, my fellow immortals, that you inherited this blindness from your parents; nor plead this in excuse. Were such a plea valid, our first parents must bear all the sins of their posterity. Admit that you inherited an evil disposition from your parents; they have not compelled you to exercise it: And you have been warned of its unreasonableness, and exhorted to exercise kind, virtuous, and holy affections. Whatever may be the result of metaphysical speculations on this point, it still remains a truth, that an *unholy temper is cherished* by sinners, and that sinful objects are loved and chosen. Now this love of sinful objects *constitutes* the spiritual blindness, of which all unrenowned men are the subjects. Hence, clearly, so long as sinners love

and choose sinful objects, it must be allowed, that their blindness is of their own seeking. You cannot, then, doubt the propriety of expostulating with them upon their exceedingly wicked choice. How plainly it is the duty of all, who know the folly and guilt of sinners to admonish them. Nor can a benevolent mind cease from endeavors to dissuade them from a choice so cruel to themselves, and so highly displeasing in the sight of a holy God. Were their blindness of a kind, in which they bore no personal agency, the case would be materially changed. But sinners *do* bear an immediate and essential agency in the continuance of their moral blindness; and their case is, therefore, an urgent one. Instead of being a just cause of surprise, that Christians should address them at all, it is a matter of still greater surprise, that they do not address them with increased earnestness and a more unyielding importunity. Because

2. Sinners are incurring amazing guilt, by persisting in this spiritual blindness. The very thing, which constitutes their blindness, is a crime of the deepest die. It consists in the love of sin, and in *enmity against God*. Can there be a *greater* evil than this? This enmity against God is known to be the foundation of every evil, which has existed among intelligent beings. Spiritual blindness is this enmity persisted in.

I am aware, that there are many persons, who have never been sensible of this enmity in themselves. This, however, does not prove that it has no

existence there. Such persons have, probably, never contemplated the character of God with solemn attention, as it is exhibited in his word; or they have never noticed, carefully and impartially, the exercises of their own hearts. If God is a holy being, all love of a *sinful* object is enmity against him.

The evil of such a disposition and such a choice, is too great to admit of an adequate description. As spiritual blindness consists in the love of sin, it is easy to see, that all, who are under its influence, are constantly incurring guilt. As days revolve, their guilt in the sight of God accumulates. And can the benevolent mind behold all this and be silent? Can the faithful Minister behold the storm of divine wrath gather blackness over the heads of his hearers, and give them no warning? How cruel, as well as unbecoming his silence. In this view, his duty is both plain and imperious. He will, and he must, give them solemn warning to flee from the wrath to come. And in reply to all their cavils he will utter the prayer of the dying but conquering Redeemer. *Father, forgive them; for they know not what they do.*

3. All, or nearly all, who have yet been brought to their spiritual sight and hearing, have been restored by these means. In all periods of the world, a greater or less number have been cured of these spiritual maladies. Nor do I recollect a single instance of restoration, in which the subject has not been addressed in the language of the prophet. *Hear, ye deaf; and look ye blind, that ye may see.* This is the

method, which it hath pleased God to appoint: and he will always *bless* the means of *his* appointment, and *none but these.*

It is indeed true, that in itself considered, it does no good to call upon sinners to see and hear. There is no efficacy in the call, or in the person who gives it. And it is equally true that, in itself considered, it would do no good for Naaman to wash seven times in Jordan; for Moses to smite the waters of the red sea with his rod; or for Christ to make clay to anoint the eyes of the blind man. In themselves considered, there was no efficacy in the waters of Jordan, or in the rod of Moses, or in the clay used by the Savior. But in all these cases the method pursued was the one *appointed*, and the end was secured. It betrays both ignorance and folly to say, the end might as well have been effected in another manner. In all instances, when any end is to be accomplished, in the divine purposes, the means necessary to effect it are placed in a train; and *none* of them can be omitted without a failure in the accomplishment of the end. Hence when sinners are to be renewed in heart, and restored to sight and health, they must be addressed, warned, exhorted, invited, and urged.

4. Ministers were appointed and commissioned for this express purpose. The example of Ezekiel is a full illustration of this truth: *Son of man, I have set thee as a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth and warn them from me.* His vision of dry bones presents us with the whole truth on this

point. The vision is familiar. He was commanded to prophesy, that is to preach, to a valley of dry bones. What a strange command. What a gloomy and hopeless task. How easily might he have pleaded an excuse. But he cheerfully obeyed. With confidence in God, and joy in the means of *his* appointing, he preached to dry bones the solemn truths, which he was commanded to declare. Nor did he labor in vain. The Spirit of the Lord crowned his labors with success. Who can any longer doubt, that the means which God appoints will, invariably, prove successful.

God now commands his Ministers to preach the Gospel to blind, deaf, and dead sinners: *Hear ye the word of the Lord.* Let them obey, and let them be encouraged in the duty. They need not doubt of success. For this they are not answerable. Their great concern should be, to discharge faithfully their duty; never yielding to the obstinacy, or reproach of sinners; never doubting the power and mercy of God, or the immutability of his promise. *Lo, I am with you always to the end of the world.*

A full discussion of this point comes not within the design and limits of this short essay. It is enough for my present purpose, if I can fasten the attention of sinners upon the *fact*, that the preaching of the word is the *appointed* method, for the restoration of fallen man from a state of ruin, to a state of salvation. This appointment was made with a perfect knowledge of the deplorable state of man. When God commands his Ministers to call upon sinners, he knows that they are

deaf and blind. And since he has represented, in his word, that this is an indispensable mean, we must forever despair of the salvation of souls in any other way. Then why will sinners persist in the profane cavil, so common in the mouths of men? Why will they reject eternal life, because it is not attainable in the precise manner, which their own perverted reason would dictate. Have they forgotten the universal deluge? "A Jewish writer introduces Noah, from the ark, expostulating with those who were perishing, because excluded. They pleaded that they had used various means of securing themselves, in case the deluge should come, though they had declined his invitation to betake themselves to the ark: but he silences all their pleas at once, by saying, that they had refused to avail themselves of God's *appointed* way of salvation: and every other method must be unavailing." Let their example warn and deter others. Let sinners prize the precious Gospel; use all the instituted means of instruction; believe, and be saved. *How shall ye escape, if ye neglect so great salvation.*

ALPHA.

EXAMINATION OF AN OPINION STATED BY O. E.

To the Editor of the Panoplist.

Sir,
YOUR correspondent, O. E., seems to be of opinion, that a wish to possess religion implies the existence of religion in the heart. He thinks "it implies a contradiction to say, that we choose a

thing which we have natural power now to have, and yet do not have it."* I am not satisfied, that his reasoning is conclusive, or his opinion correct. I believe his argument contradicts the experience of both saints and sinners.

It contradicts the experience of saints. It very obviously implies, that they have, at all times, as much religion as they desire. But was this the case with the man, who cried out, and said with tears; *Lord, I believe; help thou mine unbelief?* Was this the case with the disciples, when they said unto Jesus; *Lord, increase our faith?* Was this the case with Paul, when he said; *O wretched man that I am; who shall deliver me from the body of this death?* And where is the Christian who will presume to indulge a hope, that he loves God as much as he ought, or as much as he desires? If any should say that they are perfect, would it not prove them perverse?

The argument of O. E. appears no less contrary to the experience of sinners. The evidence appears very strong and abundant, that sinners in general, who are rationally convinced, that the Bible is true, are desirous to escape hell—to gain admittance into heaven—to possess that holiness without which no man shall see the Lord. And their desire of holiness is strong in proportion to their sense of danger. If sinners do not desire holiness, why do they manifest such solicitude and make such exertions for conviction and conversion, in times of awakening? If sinners do not desire

to be converted, why do they often feel such envy and indignation, when others are taken and they are left? If they do not desire conversion, why do they desire others to pray, that they may not be left to deceive themselves and fail of the grace of God?

Christians, in general, can remember the time, when they were without faith and without God in the world. And cannot such remember, also, that, while they were in that wretched condition, they desired to be converted, that their sins might be blotted out, and their title to heaven made sure?

If I may be allowed, in this case, to adduce my own experience, I can say, with the utmost confidence, that I do desire to be conformed to the blessed image of Christ; though I am by no means confident that I am a Christian. And I am likewise very confident, that, if I have any conformity to God, I desire more. I have the evidence within myself, that the argument of O. E. must be fallacious.

Though sinners have no holy desires; though every imagination of the thoughts of their hearts is evil, and only evil, continually; though they do not desire holiness for what it is in itself, nor because it is reasonable and fit, nor because they are under obligations to love God; yet no doubt, many of them do desire holiness as sincerely and as ardently as they desire to escape damnation. Though they have no definite and distinct ideas of the nature of holiness, yet, be it what it may, they desire to possess it, to shield their souls from the wrath of an angry God.

* See Pan. vol. ix, p. 495.

The views of O. E. upon the infinitely important distinction between natural and moral inability, are probably not very erroneous. In the present case, however, he seems to have drawn a conclusion that is contrary to facts; and probably not the least injurious of errors. Tell a sinner, that the impenitent have no kind of desire for religion; and he will either believe you or not. In either case, the consequence may prove ruinous. If he believes you, he will be likely to conclude, with great assurance, that he is a Christian; and his false hope may prove his destruction. If he does not believe you, he will be in great danger of disbelieving and disregarding the great evangelical truths, which you may endeavor to urge upon his conscience; and thus die in sin and stupidity.

E. O.

For the Panoplist.

INQUIRY RESPECTING THE WORD ATONEMENT.

Mr. Editor,

I HAVE been led to believe, not only that the Scriptures exhibit one uniform, entire, and consistent scheme of doctrine; but that their several parts are useful to elucidate and explain each other. The Old Testament harmonizes with the New, and when both are well understood, the one will, I trust, throw light upon the other. In examining the subject of the atonement, (and thoroughly to understand this doctrine is worthy of more labor, than is commonly bestowed upon it,) I have remarked, that various terms are used as ex-

pressing, in appearance, precisely the same thing; but they are generally interpreted by expositors of Scripture, as meaning very different things. In the New Testament, *atonement* and *reconciliation* are indifferently rendered from the same original Greek word, as in Rom. chap. v. In the Old Testament, the same English words are used in application to the same subject, as in Levit. chap. vi, and xvi. Now as I am, unhappily, not versed in the Hebrew language, my inquiries are so limited, that I cannot satisfy myself upon this point; and as your miscellany is open to those whose biblical learning may be equal to the task, my request is, that some one will undertake to solve the question; Whether *to atone* and *to reconcile* are of the same original import, as the words are used in defining Levitical rites and institutions; and whether they may be considered as synonymous with the Greek word, in the New Testament once translated *atonement*, but *reconciliation* in most, if not in all, other instances. F.

For the Panoplist.

PRAISE AND BLAME.

Mr. Editor,

I AM pleased with seeing important subjects introduced into your magazine, both on account of the light that is diffused, and the stimulus that is given to inquiry. Among others that of "*praise and blame*" has been touched upon,* though it has not undergone that minute

* See Pan. vol. ix, p. 311,

and elaborate discussion, which would have been gratifying to at least *one* of your constant readers. I deem it material, not only to understand in what praise and blame consist, but to be able judiciously and correctly to proportion them among the several actions, to which they apply. The question has been stated; "Are moral agents as worthy of praise for exercising holy affections, as they are of blame for exercising sinful ones? In the very brief solution that was given, in the piece above alluded to, it seems to be taken for granted, as it undoubtedly ought to be, that in holy exercises, such as all true Christians are the subjects of, there is as *real* a desert of praise, as there is of blame in the exercises of the wicked. But a negative answer is given to the question, upon the principle, that when moral agents are holy, they are just what they are under obligations to be; but in sinners there is a direct violation of their obligations.

Perhaps the writer of the ensuing remarks is singular, in his ideas upon this subject; but he is willing and desirous to be brought to the test of Scripture and sound reason, that he may be convinced of all the error, with which he may be chargeable. He frankly declares, that he does not perceive strength and conclusiveness in the reason that has been given for the opinion, that the holiness of creatures is not as praise-worthy, as their sin is blamable. The argument, which has been supposed to prove this proposition, is as follows; "Were it possible that we could be under no

previous obligation to practise holiness, and avoid sin, we might deserve as much praise for being holy, as blame for being sinful. But as we are under the strongest obligations to be holy, the question should receive a negative answer." The author of this reasoning seems not to be aware, that to suppose *a moral being under no obligation to practise holiness and avoid sin*, is a perfect solecism; for he does not appear to deny, or to doubt, the possibility of the existence of such a thing.

Here a gross mistake seems to have been committed. Instead, therefore, of inferring, as he does, that *if we were under no previous obligations to practise holiness and avoid sin, we might deserve as much praise for being holy as blame for being sinful*, I should rather conclude, from our being in such a state of indifference towards good and evil, that *we could not be the subjects of any moral desert whatever*. I know not what ambiguity there may be in the term *obligation*; but if it will apply to all moral beings of whatever grade, then to be free from obligation is to be incapable of either holiness or sin. In an extensive signification of the term, I take it there is no impropriety in saying, that *God is under obligation to be holy*. Would any one hesitate to affirm that He *ought* to do right, rather than to do wrong? But this does not imply, that there is any other being, of superior rank and authority, to whom he is accountable. Should it be said, that the circumstance of being under a superior power belongs to every case, where obligation exists; upon such a supposition

it is evident, that obligation can apply only to creatures. But would it be any shock to common sense, or to piety, to say, that God is as much bound, or obligated, to do right as creatures? I think it would not; although it be true, that the obligation depends, in no measure, on his standing related to some higher power. The very nature of right and wrong, I apprehend, implies moral obligation; and hence the conclusion appears to me infallible, that to be *under no obligation to practise holiness, and avoid sin*, would be the same, as to be incapable of moral merit or demerit, of praise or blame. I know of nothing to show, why doing *more than we ought*, or than we are obligated to do, would not be as real a fault, as to do *less*. Every instance of true virtue is the fulfilment of some obligation. The same general reason may be given, why we should be employed in almsgiving, according to the means we possess, as that we should abide by our own voluntary contracts, and pay what we call our honest debts. The example, therefore, that has been taken to illustrate and evince the doctrine, that so much praise does not attach to our good exercises, as blame does to our bad ones, is not in point. The question has been put; "Suppose A. owes B. a hundred dollars; in paying that sum A. does right. But does he deserve as much commendation for this act, as he would deserve blame for refusing to pay it? and not only refusing to pay it, but robbing B. of a hundred dollars besides?"

Setting aside the supposed

robbery, I would ask, why paying a debt of a hundred dollars is not as commendable, as a refusal to pay it is reprehensible. If we estimate the rectitude, on the one hand, and the wrong, on the other, by the requirements of the divine law, they will be equal; for it is the same command, which determines the one act to be virtuous, and the contrary to be vicious. If we compute by the effects produced, is it not as greatly to a man's advantage to receive a payment of a hundred dollars, as it is to his disadvantage not to receive it? Then again, let an act of robbery be set over against an act of charity, or bounty; and is it not as great a good, for a person to be unexpectedly put in possession of a gratuity of a hundred dollars, as for one to be deprived of the same sum, contrary to his will, provided the one be no poorer after his loss, than the other was before his gain? As to the evils attendant on robberies, aside from the loss of property, they are not to be brought into the account, but are matters of separate consideration. No one will deny, that giving is as really a virtue, enjoined in the law of God, as robbery is a crime forbidden. And why does not a liberal person deserve as much praise from a man, who has been made better by him, to the amount of a hundred dollars, as he does blame from another, who has been made worse by him to the amount of an equal sum? And why, again, is not Gabriel to be as much commended and praised for his unshaken fidelity to God, as Satan is to be blamed for his apostasy and rebellion? There is no

evading the position, that holiness deserves praise to as great a degree, as sin deserves blame, only by adopting the principle, that has been assumed, not by one only, but by many, viz. that in order to deserve praise one must go beyond what he is under strict obligations to do. But if this principle be correct, is it enough to say, that the holiness of men is not worthy of *so much* praise, as their sin is of blame? Ought it not rather to be affirmed, that it deserves none at all? For if a man's owing his all to God, does not stand in the way of his receiving *some* praise, when he performs real acts of duty, by what rule shall we determine the exact point, at which this praise ought to stand? or *how much less* his praise should be than the blame of persons of an opposite character. The principle in question, if it does not utterly annihilate praiseworthiness, as connected with upright conduct, certainly goes to diminish it; else it would not be said, that the praise due to men, on account of their holy exercises, is less than the blame incurred by wickedness, because men are under obligations to do right, or to be holy. It follows, therefore, by inevitable and fair consequence, that in proportion as our obligations to holiness are strengthened, our praiseworthiness for the duties we actually and faithfully perform is lessened. If it be true then, that persons may be placed in circumstances to enhance their obligation to love God and do his will, the tendency of those circumstances will be to bereave them of a part of the praise, or reward, of their piety, to which they would have otherwise been

entitled. If, then, religious obligation increases with the increase of divine light, holiness must, in the same proportion, degenerate and sink in worth, or in its desert of praise; so that it will become exceedingly problematical, whether we have not labored under a great mistake in wishing, *that many might run to and fro, and that knowledge might be increased.* In opposition to a theory, leading to such conclusions, I have rather embraced the opinion, that holiness will, in every sense, bear to be weighed against sin; and that they, who keep God's commandments, may be certain of a reward as great, as will be the punishment of those who break them. The beauty of holiness I believe to be as great in one, who is purified by grace, as is the deformity of sin in the reprobate and impenitent.

If, Mr. Editor, I have conceived amiss, upon so weighty a subject, or have laid myself open to consequences, incompatible with the general tenor of Scripture doctrine, you may enlighten and confirm others, while you are kindly rectifying my misapprehensions and mistakes.

FRANK.

For the Panoplist.

GENERAL BIBLE SOCIETY.

THE subject of promoting religious truth has been so often brought to the public view, and its importance is at this time so generally acknowledged, that a further discussion of it would here be comparatively useless. At a period, when the Christian community is daily urged to the

diffusion of sacred knowledge by innumerable tracts, sermons, and addresses, it may be more profitable to inquire how this great object may be most effectually accomplished. There is but little advantage in persuading men that the Gospel of Christ is designed to promote the happiness of the world, while they remain ignorant or careless of proper methods to extend its blessings. It may even be injurious to leave this matter on a general conviction of its utility; for correct opinions have such an effect of complacency upon the mind, that the satisfaction, which results from a knowledge of duty, frequently causes us to forget the evil of neglecting it.

We believe that the time is approaching when *the knowledge of the Lord shall fill the earth*; and we believe, with equal reason, that those societies and nations, which now call upon his name, will be employed to proclaim it before the heathen. We rejoice to say, that multitudes, in all Christian countries, have wisely taken heed to this sure word of prophecy. It is to be mentioned with gratitude that Societies have been formed for the propagation of the Gospel; that missionaries have been sent; that the Bible has been translated into various languages, and that converts to the Christian faith have been multiplied. But these things have been effected by limited and partial exertions, and the word of life is still confined to a small portion of the world. While the duty of all Christian nations to unite in this cause of God, is felt and acknowledged, few national efforts have been made. Our own country, so dis-

tinguished through all the periods of its history for religious privileges, has, till lately, seemed to forget, that millions, in other lands, were *perishing for lack of vision*; and what is still more remarkable, that its own poor are still destitute of the Scriptures. Even now it has done but little, in comparison of duty; and there is reason to fear that but little will be done, till new, and more extensive plans of operation shall be devised and pursued.

These considerations have convinced me of the importance of the measure, which has recently been proposed in a number of the Panoplist; that of forming a Bible Society of the United States. It appears to be an object which is peculiarly worthy of general attention, and which the friends of religion should labor steadily to accomplish. It promises great and extensive usefulness, not only as a mean of giving to the heathen a knowledge of the truth; but also of arresting the progress of infidelity among ourselves; of alleviating the various evils which we suffer; of saving us from the destruction of those, who shall be found among the enemies of God and of the Lamb.

But it may be proper to examine more particularly the grounds on which the utility of this measure rests; the extent of the evil it is designed to remove; and the deficiency of other remedies which have been applied. In doing this, it will appear that multitudes at home and abroad, who are dependent upon our charity, are destitute of the Bible; and that those societies, which have been formed among

us, are still incompetent to their relief. It is hoped that the notice of these facts will be attended with profit; and that those, who have heretofore believed that enough might be done by partial and desultory exertions, may now be led to inquire, whether a time has not arrived, when this nation is called upon to engage, as one man, in the diffusion of sacred truth.

We are first led to consider the state of our own country in regard to this subject; and if we were to go no further, it is thought that sufficient reason would be found to vindicate the proposal of a General Bible Society. Although the question is often asked, where is a family in our favored land that is destitute of the Scriptures? it appears from the estimates which have been made even in New England, that they are wanting to not less than a sixth part of the population. In certain districts, particularly in New Hampshire, Rhode Island, Vermont, and the Province of Maine, the proportion is still greater. Hundreds of families live from year to year without this guide to heaven; and in many of the public schools religious instruction is entirely neglected, because parents are unable or unwilling to afford Bibles to their children. Thus the good old customs of our fathers are growing obsolete. Their pious example is forgotten; their pure instructions are ridiculed; even the precious relics of that holy Book, which they purchased with so much labor and suffering, are scattered by the careless licentiousness of their profane descendants. If we add to this account the western and south-

ern sections of the country, the evil becomes still more alarming. There are fewer religious institutions, fewer ministers of the Gospel, fewer copies of the Bible than among ourselves. In some of the territories annexed to the United States, religious instruction is a thing unknown; and very few, certainly not one third of the inhabitants, are possessed of the Scriptures.

These facts alone give sufficient evidence that the Societies, which have been formed, are inadequate to the supply even of our own wants. Not only remote parts of the country, but also the very districts in which these institutions are founded, have been found more or less destitute of the Bible. Their exertions, though so far successful as to give encouragement for more comprehensive schemes of benevolence, have not been proportionate to the evil, which is to be removed. The moral state of society has become more and more corrupt; and, in many instances, intemperance, neglect of the Sabbath, profaneness, and other kindred sins, have marked whole communities with wretchedness and infamy. Nor can it be reasonably expected, that these minor associations will greatly extend their influence. They are not constituted for great efforts, and are most useful in a narrow sphere. They may be fitly compared to the grammar schools established in the different districts of a state or country, which regulate the confined departments of elementary instruction, but have no direct influence beyond their appropriate limits. Each district looks to its own seminary for its quantum of

improvement; but for a common source of useful knowledge, all eyes are upon the "Alma Mater."

If we regard then merely the population of the states, and the territories on this side the Mississippi, the importance of the proposed establishment is apparent. We are not, however, to stop here. The claims of the French Catholics in Louisiana, and the Missouri Territory, have recently been exhibited. Of these there are 50,000, who have not the Bible, and who are represented as exceedingly desirous to obtain the means of religious instruction. Their Priests are disposed to favor any designs for diffusing among them the Scriptures, and nothing but an exertion of Protestant benevolence is wanting to carry them into effect. We have also been directed to the inhabitants of New Spain, whose wants, and applications for relief, will, probably, soon solicit our attention. Here an extensive field is open for the circulation of the Scriptures, and we should never give occasion for reproach, in leaving it to be occupied by more remote, yet more zealous friends to the cause of the Redeemer. Our Bibles should even find their way across the Isthmus, and cause the streams of peace and mercy to flow throughout the southern portion of our continent. Christians of the nineteenth century should convince the descendants of those, who were butchered, for the love of God, by Pizarro, by Cortes, and their cruel followers, that the God we serve is not, in truth, silver and gold. But who is sufficient for these things? what can be expected from those So-

cieties, which are, as yet, unable to relieve the more immediate objects of their charity?

Is there need to seek further reasons for the measure which has been proposed? I would refer to the moral history of the Eastern world. I would tell of that land of slavery, which has so long been filled with violence and woe to feed the avarice of more enlightened nations. I would rehearse too the melancholy account of an empire of 330,000,000, from whom the Scriptures have been closed with the seal of death. I would ask if we have already forgotten the tears, we so lately shed over the mournful story of Hindoo superstition and misery? if the dying shrieks of the widowed female, sinking amid the kindling fires of the funeral pile, have never reached our ears? if the cry of woe, wafted on the eastern breeze, has never echoed on our shores the horrid name of Jugernaut? I might recapitulate the accounts which are daily brought from heathen countries, and tell of more than 500,000,000 of souls, that know nothing of the truth as it is in Jesus. I might profit by the pious researches which have been made from time to time, and make mention of whole nations and tribes of men, as good by nature as ourselves, who still wander in the wilderness without a light from heaven. But these things are already known. I will only ask, to what extent has our country obeyed the command of our blessed Savior, which is equally binding upon Christian nations and individuals, to make known the blessings of the Gospel to every creature? We are reprov-

ed by facts, we are reprov'd by conscience, we are reprov'd by the word of God for having done but little; and, if the considerations, which have been urged, have any weight, it may be affirmed, that but little can be done, in comparison of our duty, till a new, a general, and united effort shall be made. I am aware, that on this subject there is need of prudence and moderation. I know that the day of small things is not to be despised; and that a sanguine, adventurous spirit, which waits not for calculation, and hardly stops at the limits of possibility, will at length find disappointment and defeat. But, is it not a sober truth that the world is to be evangelized; that the Bible is to be translated into every language, and distributed among every people under heaven? Is it not a sober truth that we are to be made instruments in this work; that we must impart of our substance to carry on these great designs of Providence? When we see, moreover, how much yet remains to be done; when we reflect that millions are suffering a famine of the Word, and that all means, hitherto adopted, are incompetent to their relief; does it not seem also to be a sober truth, that a national effort, in forming a Bible Society of the United States, has become, not only expedient, but an imperious duty?

It may be proper to mention more distinctly some of the peculiar advantages of such an Institution.—It will unite the resources and influence of all denominations, and thus be enabled to extend the blessings of the Gospel to every part of our own land, and to every class of its in-

habitants. It will make the influence of truth commensurate with that of ignorance and error. It will afford encouragement and aid to the local establishments which are already formed; will be able to found new ones as auxiliaries, and will effectually remove the objections that are made against forming societies in the new settlements, that there is no parent institution, to which information may be communicated, or from which assistance may be obtained. It will save much expense in the publication of the Scriptures. It will prevent the inconveniences of that complicated system of management, which necessarily attends any co-operation of various distinct societies. Being single and unconfined in its movements, it will be able to meet any particular exigencies with a promptness and facility, otherwise impossible. Besides, to use the language of a respected friend, "there is a grandeur attending a National Association, which will win many, and, it may be supposed, induce more to contribute their property to the benevolent purpose, than are now attracted by the minor institutions."*

* I cannot forbear to make known the sentiments which have been expressed on this subject by a distinguished friend of literature and religion, to whose pious example and benevolent exertions, our eastern seminaries and churches are much indebted. "For myself, I earnestly hope the design will meet encouragement. "Their circumscribed influence;" [the different local Societies] "the paucity of members of which they consist, and the comparatively inadequate funds they possess must form strong arguments against leaving them the whole ground of such labor. There is a grandeur attending a National Association, which will win many, and, it may be supposed, induce more to

The Institution proposed will afford much important assistance to our Missionary Societies. It is by no means desirable that the object of these Societies should be delayed; and this would be the case, if they were occupied in any distinct employments. The concerns of translating and publishing the Scriptures would necessarily lessen the number of their Missionaries, would increase their labor and responsibility, would perplex all their operations. They are the proper agents to ascertain the circumstances of the destitute, and receive the Bible for distribution. In this sense, our Board of Commissioners call themselves a "Foreign Bible Society." But it is obvious, that to procure translators, to establish presses, and direct the business of publication, would far exceed their ability and design.* All this, however, would

contribute their property to the benevolent purpose, than are now attracted by the minor institutions. Yet these, I think, would by no means be neglected. On the contrary, a general attention would be excited, that, in the end, might embrace both the branches and their stock at once."

* Our correspondent is under some misapprehension, as to the design of the American Board of Commissioners for Foreign Missions. It has ever been the design of that Board to superintend translations of the Scriptures, as soon as this can be done with a rational prospect of success. Till that period shall arrive, the Board will patronize such translations as promise to be of the most immediate utility.

We do not think it correct to say, that missionaries and translators should be confined to their distinct employments. The first translators of the Scriptures into any new language, we apprehend, should be missionaries; and should have learned the language by frequent intercourse with the people. Indeed, we do not see how any others beside missionaries can, with hopeful prospects, translate the Scriptures into

be conducted by the proposed establishment with comparatively little trouble or embarrassment. The work of Missions would thereby be not only left uninterrupted, but would also be relieved from many burdens which now oppress it, and be continually reinforced with those means, which are indispensable to its success. "The division of labor," says the Christian Observer,* "has never appeared applicable to any department of human exertion, more than to missionary efforts. The impossibility of reserving a sufficient portion of a general fund for this special, and comparatively remote purpose; the extensive inquiries necessary for procuring

languages, which have not been previously written; and a very large part of the human race speak such languages. Nearly all the translations of the Scriptures, which have lately engaged the attention of mankind, have been made by missionaries. It is true, that as translators have become more and more employed in the work of translation, they have necessarily become less employed as missionaries; but they were fitted by the one employment for the other. The natural course has been pursued in Bengal. The translators obtained an indispensable part of their qualifications while they acted as missionaries only; they have since embarked deeply in the work of translation; they have obtained very respectable funds for the work by their own exertions, and the exertions of their friends; and now, as an immeasurable field opens before them, the British and Foreign Bible Society comes forward to their assistance, with the most exalted beneficence and catholicism.

But this statement does not weaken the argument of our correspondent, as to the advantages of a National Bible Society in this country. Such an institution would be excellently calculated to patronize the publication of the Scriptures in all languages. It would merit the hearty support of all the friends of all the other religious and charitable institutions among us.

ED.

* Review of Prof. Dealtry's Sermon on propagating Christianity.

persons willing and fit to go upon this most important of all embassies; the cares and embarrassments incident to a multiplicity of foreign transactions;—all point out here a natural line of division for our common labors in the Christian cause.”

It would be a pleasing employment to enumerate other advantages of this establishment. But these will doubtless suggest themselves to the minds of all, who have an interest in the leading object of my remarks. I would not, however, neglect to make mention of the noble example which is set before us in the “British and Foreign Bible Society,” whose success may remove every doubt of the utility of a similar establishment in this country. The reports of that Society are the most interesting papers brought before the Christian public; and the blessings which have come upon it, from thousands ready to perish, supply the most powerful motives of zeal and activity to the friends of Zion. It is an institution, which may be justly called one of the strongest bulwarks of the Religion we profess; which the Church of Christ may acknowledge as the firmest pillar of her glory, the noblest engine of her power. Millions of grateful hearts, in every quarter of the globe, daily unite in praise to Him, who has given to “the kind strangers in England” a disposition to spread through every nation “the Word that saves men’s souls.”

With regard to the manner, in which a General Society may be formed, perhaps nothing can be

as yet determined. Nor is it necessary that any single plan should be immediately proposed. When the subject shall have been fairly considered, and its importance generally understood, we may believe that a better way of procedure will be discovered by the Providence of God than might now be devised. Indeed, while the views and purposes of different, remote portions of the community are unknown, it is impossible to fix upon any particular method that would commend itself to all. Let us, then, wait direction from Him, “who turneth the hearts of men.” Let us, who rejoice in the future glory of the Church, renew our prayers, that “He, who is the Head, even Christ,” may employ this people in the great work of *Universal reformation*. Let us quicken our exertions that we may realize the blessings we hope from a National Institution, which may unite us all in promoting the glory of that kingdom, which is boundless and everlasting. Who of us will not joy to contribute to its formation, and to pray for its success? Who of us will not love to contemplate the happiness it may dispense to millions of our degraded, miserable race? Who of us will not delight to follow the streams of salvation it may send forth to “the dark places of the earth,” and to behold them mingling with the waters of that “River of God,” which has already begun to flow through the nations with mercy, truth, and righteousness upon its peaceful bosom? .N*.

For the Panoplist.

ON PREJUDICE.

NOTHING is more common, than for men of different and opposite sentiments, to accuse each other of prejudice. "It is prejudice," says the infidel, "which induces such multitudes to believe the Bible to be a revelation from God." "It is the blinding influence of prejudice, produced by education, and an established habit of thinking," exclaims the Socinian, "which leads so many to profess their belief in the doctrine of the proper Deity of Christ, and a trinity of persons in the Godhead." "It is prejudice," says another, whose conduct is thought to be suspicious, and whose religion is called in question, "which causes many good people to give an unfavorable representation of my character, and to withhold from me their charity." This practice of charging others with prejudice is a short method of answering their arguments, and an expedient easily adopted for the purpose of casting odium upon their opinions. It is far easier, than for a man to defend his own positions, and confute those of his opponent; and less arduous, in many cases, than, by an appeal to facts, to vindicate his character from the imputations brought against it.

That a person may be able to determine, whether or not prejudice may justly be attributed to him, it is important that he should examine its nature, its causes, and its effects, and faithfully scrutinize his heart to detect it. Every lover of truth will deplore any wrong bias giv-

en to his judgment, and will desire ever to be in such a state of mind as that he may thoroughly investigate, and candidly weigh, all the evidence which he can obtain for settling his opinions and directing his conduct.

Prejudice has its seat in the depravity of the human heart. In this corrupt fountain are found selfishness, pride, envy, hatred, and a multitude of other malignant passions. Whenever the mind is under the controlling influence of either of these passions, it is prejudiced. A man in this state will neither attend to nor admit the force of evidence, which, if duly estimated, would persuade him to desist from the object, which he is now pursuing; because he apprehends the accomplishment of *this object* will greatly promote his own interest and honor. He is determined, that the object *shall not* be relinquished. The most convincing proof, that it *ought* to be abandoned, will then pass by him like the wind, and the understanding will be constrained to bow implicitly to the will.

He has adopted an opinion, for instance, to which he is extremely attached because it is his *own*, or because he thinks it highly honorable to him. His passions are enlisted to defend and maintain it. Consequently, there is no evidence or argument to which he is at all inclined to listen, which does not corroborate his preconceived opinion. The reason of this is, that he is too much interested, or too proud, to acknowledge that he is in an error.

He has found his own interest and reputation concerned, per-

haps, in recommending or depreciating the character of another. He will, then, in the most spirited manner repel every representation, which does not comport with his previous interested views, however serious it may be in its nature, and by whatever authority it may be attested.

Prejudice disinclines the mind to examine fully, and to appreciate fairly, the evidence which makes against any favorite conclusion. Wherever it operates, the judgment is bribed by passion. The pure mind of an angel views all the objects of its knowledge as they are, and estimates them accordingly. But a man, under the influence of prejudice, misrepresents the subjects of his attention. He magnifies every circumstance and argument, which falls in with his corrupt desires, while every thing of a contrary description he labors to reduce to the lowest possible account. The fear of being charged with inconsistency, or of being constrained to own, that men differing from him in their tastes and opinions, are more commendable for their wisdom, discernment, and correctness, than himself, determines him not to renounce his sentiments, however erroneous, and not to alter his conduct, however culpable. The genuine expression of his feelings is, "I have thought so hitherto, and *will think so still.*"

But the truly candid man, whose mind is open to conviction, instead of justifying himself, will ingenuously acknowledge his error, whenever evidence is presented, which, if weighed in the balance of truth,

preponderates against an article of his belief, or reproves any part of his character. Yet he is not to be accused of prejudice for refusing to renounce an opinion, or discard a doctrine, upon the exhibition of proof which seems to militate against it, unless such proof does in fact outweigh the evidence upon which he had before grounded his conclusions.

The subject is too extensive to be fully treated in the present paper. I would therefore conclude by observing, that an honest, benevolent and pious heart is the only effectual remedy for prejudice. With such hearts let us come to the light of divine truth, that we may see whether or not *our deeds are wrought in God.*

D.

For the Panoplist.

ON ADMONITION.

Mr. Editor,

In reading the piece "On the duty of admonition," in the Panoplist for Nov. last, page 450, I was very forcibly reminded of a transaction, which took place about three years ago, and which I then penned down under the head of "Good effects of seasonable admonition." As the narrative is calculated to impress the remarks of the writer of that piece more deeply on the mind, and may possibly influence some of the readers of your excellent work to administer reproof and advice to the vicious and profane, I shall submit to your disposal what I then wrote, assuring you it is a faithful statement of facts.

P.

BEING called to transact some business upon a wharf in one of our large towns, I was grieved to hear some workmen, at a little distance, talking with much anger, and uttering most dreadful oaths and imprecations. Directing my attention to the place,

I noticed a person who appeared to be superintending the business, in which the men were employed, and hoped he would put a stop to their shocking profanity. Being disappointed, I went to him and requested that he would interpose his authority, and check the profane language of his workmen. He made no reply; but suddenly turned to them, *and swore, if they did not desist, they should leave the wharf.* I immediately addressed one of the men, and told him, in as solemn a manner as I could, the awful consequence of such conduct, if unrepented of. He endeavored to justify himself, by alleging that he had been abused by one of his fellow-laborers. I replied, that he could not be justified in using such language, whatever might be the provocation, and returned to my own business.

They ceased their angry and profane talk for a time; but from their mutterings and malicious looks at each other, I foresaw a quarrel would ensue; and soon heard them talking again in a loud and passionate manner. I instantly hastened to the spot, just in season to step between two, who were upon the point of coming to blows. They were uttering the most tremendous oaths. Several persons were standing by, silently witnessing their behavior. I expressed my astonishment, and abhorrence of their conduct; and reminded them of the solemn account they must one day give of their worse than idle words. I entreated them to desist, and seriously reflect on what they were doing.

The youngest of the two, the one I had previously addressed, turned and walked off. The other, a man more than fifty years of age, attempted to excuse his conduct, by declaring he had been abused and provoked by the other. No excuse, said I, can justify or palliate such a proceeding. Would you dare to offer this plea at the bar of future retribution? This address had the effect to calm his passions; and he replied in a moderate tone, *I do not know that it is right.* With a firmness unusual to me I rejoined, you know it is wrong. We expect a better example than this from one of your years. You ought to remember, that you must not only give an account of such conduct in the day of judgment, but answer for all the pernicious effects *your example* may have upon others.

Having delivered this reproof, I left the man to his own reflections; and had not proceeded far before the other met me in tears, and said, *he was heartily sorry that he had hurt my feelings, and hoped I would forgive him.* I assured him that I felt no ill will towards him; that what I had said and done was designed for his good; and directed him to consider, that the sins of that day, and all the sins of his life, had been committed against God; that to him he must make confession of his guilt; and that without sincere repentance and reformation, he would certainly feel the weight of God's eternal wrath. *O!* said he, the tears still flowing from his eyes, *I know I have sinned; I am a great sinner; I hope I shall never be so*

foolish and wicked again. *If I had not been stopped, perhaps I should have killed that man, or he me; and then what would have become of my poor soul!* That, said I, is a solemn consideration. Would not God have done justly to have cast you down to the regions of darkness and despair? Yes, replied he, *he would, for I am a great sinner.* I assured him it gave me much satisfaction to find he was sorry for his conduct; but added, there was reason to fear he would again indulge his evil passions, and profane the name of God. With sighs and tears, he replied, *I hope you will never hear of my conducting so again.* What you say may proceed from

the heart, I added, but your future life alone can satisfy others of your sincerity. He thanked me for my interference, reproof, and advice.

About a year after the above transaction, I had opportunity to see this person again; reminded him of what is here related; and inquired if what was said to him on that occasion had produced any permanent effect. He had a distinct recollection of the circumstances, and assured me, *that the reproof he received made a deep and lasting impression upon his mind; that he had never used any profane language since; and that he had frequently admonished others on account of their profanity.*

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETY IN THE COUNTY OF MIDDLESEX.

In consequence of a notice previously given in the newspapers, a number of gentlemen from different parts of Middlesex county met at Concord, on the 8th ult. for the purpose of forming a Bible Society in that county. After a full discussion of the subject, it was determined to be expedient to form such a society; but as the notice was thought not to have been sufficiently general, the meeting was adjourned to the 16th inst. then to meet at the same place for the further consideration of the same important business.

The Rev. Dr. Stearns of Lincoln was Moderator of the meeting, and Samuel Hoar, jun. Esq. Clerk.

A Committee was appointed to prepare a constitution, and report it at the adjourned meeting, consisting of the following gentlemen; *Gen. John Brooks*, the Rev. *Mr. Ripley*, of Concord, the Rev. *Dr. Morse*, the Rev. *Mr. Stearns*, of Bedford, the Hon. *Asahel Stearns, Esq.* the Rev. *Professor M'Kean*, and *Dr. Grosvenor Tarbell*.

The same Committee were directed to send a circular letter on the subject to

every clergyman in the county, to be communicated to the people of his charge as he should think proper.

The meeting was opened with prayer by the Rev. Moderator.

On the 16th inst. a respectable number of gentlemen from the most distant, as well as the more central, parts of the county assembled according to adjournment. It was determined, without a dissenting voice, that the persons present would then proceed to form themselves into the contemplated Society.

The Committee previously appointed for that purpose then reported a Constitution, which, after discussion and amendment, was unanimously adopted as follows:

CONSTITUTION.

WHEREAS the general diffusion of the Holy Scriptures is the great mean of promoting the temporal and spiritual interests of man, we the subscribers associate for that end and adopt the following Constitution.

I. This Society shall be styled, THE BIBLE SOCIETY IN THE COUNTY OF MIDDLESEX.

II. The sole object of the Society shall be the distribution of the Holy Scriptures.

In the first place, a principal regard shall be had to the supply of those in Middlesex county, who are destitute of the Scriptures and unable to purchase them. When this county shall be well supplied, the Society, should any surplus means be left in their hands, will direct their efforts wherever they appear to be most needed.

The common version without note or comment is the only one, which shall be distributed in the English language. Whenever the Society shall assist in the distribution of the Scriptures in other languages, the version above mentioned shall be the guide in the selection of the versions in said languages, which shall, also, be distributed without note or comment.

III. Every person who engages to pay one dollar annually, shall be a member of the Society so long as his or her subscription shall be paid. Every person, who shall pay twenty dollars at any one time, shall be a member for life; and two thirds of all the payments made by members for life, shall be appropriated to form a permanent fund, the annual income of which shall be expended in promoting the objects of the Society. Any sum of money will be thankfully received, and religiously applied to the purposes of the institution. Whenever donors shall prescribe the direction of their donation to the general fund, or for immediate distribution, their desires shall be complied with.

IV. The officers of the Society shall be a President, as many Vice Presidents as the Society shall see fit to appoint at any general meeting, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor, and a Board of Directors consisting of seven persons; all of whom shall be chosen annually by ballot. The other officers named, shall be at liberty to attend, and act, at all meetings of the Board of Directors. The names of the several officers, except that of the Board of Directors, sufficiently express their several duties.

It shall be the duty of the Board of Directors to superintend the purchase and distribution of Bibles and Testaments; to appoint committees in the several towns, parishes and districts of the county for the purpose of facilitating the distribution of the Scriptures; to draw orders on the Treasurer; and in general to transact all the executive business of the Society. The Board of Directors shall appoint a Secretary of their own body, whose duty it shall be to keep a fair record of their proceedings, which record shall at all times be open to the inspection of the Society.

The Board of Directors, and the Treas-

urer, shall make reports, respectively, to the Society at every annual meeting.

The Officers shall hold their offices till others are chosen in their stead.

V. The Society shall hold an annual meeting on the last Wednesday of April, at such place, as shall be appointed at the preceding annual meeting. At each annual meeting, a sermon shall be preached, or an address delivered, by some member of the Society previously chosen for that purpose at the annual meeting; and, after the religious exercises, a collection shall be made for the benefit of the Society's funds.

VI. Twenty one members shall be necessary to constitute a quorum to transact business, at any annual meeting.

VII. The Society shall aim to accomplish their object as well by furnishing Bibles at reduced prices to the well disposed, whose means are small, and who have a desire to do what they can, as by giving to the destitute.

VIII. Any alteration of this Constitution, if proposed by the unanimous voice of the Board of Directors, may be adopted by a major vote at any annual meeting; and any alteration proposed by any member of the Society at an annual meeting, may be adopted by a major vote at a subsequent annual meeting.

The Society voted to choose five Vice Presidents at the present meeting, and proceeded to the election of officers, when the following gentlemen were chosen; viz.

Gen. JOHN BROOKS, of Medford, *Pres.*
 The Rev. CHARLES STEARNS, D. D. of Lincoln,
 The Rev. EZRA RIPLEY, of Concord,
 The Rev. DANIEL CHAPLIN, of Groton,
 The Rev. PAUL LITCHFIELD, of Carlisle, and
 The Rev. JEDIDIAH MORSE, D. D. of Charlestown,
*Vice Presidents.**
 Mr. LEVI HEDGE, Professor in Harvard College, *Corresponding Secretary.*
 SAMUEL HOAR, jun. Esq. of Concord, *Recording Secretary.*
 Dea. JOHN WHITE, of Concord, *Treas.*
 Dr. ——— WYMAN, of Chelmsford, *Auditor.*
 Dr. ISAAC HURD, of Concord,
 The Rev. SAMUEL STEARNS, of Bedford,
 The Hon. ASAHEL STEARNS, Esq. of Chelmsford,
 Dr. GROSVENOR TARBELL, of Lincoln,

* The Vice Presidents and Directors are intended to be arranged according to seniority.

The Rev. JOSEPH M'KEAN, Professor in
Harvard College,
The Rev. WILLIAM COLLIER, of Charles-
town,
JEREMIAH EVARTS, Esq. of Charlestown,
Directors.

The first annual meeting of the Society will be held at Concord, on the last Wednesday of April, 1815. The Rev. Charles Stearns, D. D. was appointed to preach on the occasion; and the Rev. Samuel Stearns was appointed his substitute. The business of the meeting was conducted with great harmony, and the members of the Society separated with a strong conviction that their united exertions would be attended with the most desirable effects.

It is expected that the Board of Directors will soon enter upon some plan calculated to draw forth the benevolence of individuals in all parts of the county, and to supply the wants of the destitute.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE *Ninth Annual Report* of this illustrious Society has been reprinted in New York by Messrs. Whiting and Watson, in a neat duodecimo form. We are happy to announce it to the religious public, and hope the patronage will be sufficient to insure a republication of all future reports of that Society. We now present our readers with the cash accounts of the Society for the year which ended, on March 31, 1813, expressing the various sums in Dollars and cents, at the rate of \$4 44 to a pound sterling. Ed.

RECEIPTS.

Annual subscriptions,	\$18,203 52
Donations and life subscriptions,	18,958 00
Congregational collections,	5,117 27—42,278 79
Legacies,	5,060 00
Dividends on Stock, (deducting the property tax,)	1,559 77
Property tax returned,	183 21
Interest on exchequer bills,	2,009 83—4,352 81
Remittances from Auxiliary Societies,	244,885 30
From the Edinburgh Bible Society, in aid of printing the Icelandic Bible at Copenhagen,	222 22

Carried forward \$296,799 12

Brought forward \$296,799 12
Insurance on account of the loss by the Elizabeth for Bengal,
444 44

Total Net Receipts, exclusive of sales, } 297,243 56
Received by sales, viz.
For Bibles and Testaments 42,532 04
For use of stereotype plates of the French Bible 166 67
For Annual Reports, 57 05—42,556 66

Total Net Receipts, inclusive of sales, } 339,800 22
For exchequer bills sold, 59,258 21
Bills not due, in the Treasurer's hands at the last audit, 5,847 39
Cash in the Treasurer's hands, at the last audit, 791 43—65,897 03

Grand Total \$405,697 25

PAYMENTS.

For Bibles and Testaments in various languages, and binding ditto, viz.	
English, Welsh, and Gaelic,	\$195,926 76
Irish Testaments,	878 02
German Bibles,	2,792 39
— Testaments,	3,478 30
Portuguese Testaments,	1,145 39
Italian Testaments,	658 89
French Bibles,	3,876 42
— Testaments,	175 99
Swedish Bibles and Testaments,	263 22
Dutch Bibles,	1,402 72
— Testaments,	845 04
Icelandic Bibles,	888 89
Arabic Bibles,	130 06
Esquimaux Gospels,	238 93
Finnish Testaments,	24 44
Hebrew Bibles,	1,144 43
Ancient Versions for India,	1,502 50
Modern Greek Testaments,	1,906 24
To the Corresponding Committee in Bengal, additional grant, voted March 7, 1812,	\$8,888 89
To the same Committee invested in Bibles, Testaments, and printing paper, including 2000 reams, voted as an	

Carried forward \$8,888 89 \$217,328 63

	£8,888 89	£217,328 63
additional grant on account of the loss sustained by the fire at Serampore, 27,473 87—36,862 76		
For translating, printing and circulating the Holy Scriptures in the Chinese language, by the Rev. Robert Morrison of Canton,	2,222 22	
To the Hibernian Bible Society,	2,222 22	
To Foreign Bible Societies, viz.		
Berlin, in aid of printing Bohemian Bibles	£1,333 33	
Abo, for Finnish Bibles,	3,333 33	
Stockholm, for distribution of Swedish Scriptures to the poor,	1,333 33	
New Jersey,	444 45	
Philadelphia, in aid of English cast stereotype plates for a Bible,	444 45—6,888 89	
To the Rev. E. Henderson, for superintending the printing of the Icelandic Bible, at Copenhagen	£444 44	
For Bibles and Testaments to be circulated in various parts of the continent of Europe, as directed by the Rev. Mr. Steinkopff, in his late tour, at the request of the Committee,	12,055 56—12,500 00	
		£277,524 72
The following expenses may be considered as incidental; viz.		
To the Rev. J. Paterson for various important services relating to the Swedish and Lapponese Scriptures, and for expenses incurred in correspondence in 1811,	973 33	
To the same on account of travelling and other charges, in Sweden, Finland, and Russia, in 1812, connected with the formation of the Bible Societies at Abo and St. Petersburg,	888 89	
To the Rev. Mr. Steinkopff,		

Carried forward £279,386 94

Brought forward	£279,386 94
as travelling expenses on his tour including losses on exchange at various places,	1,422 22
Travelling expenses of the Secretaries, attending the meetings of the Auxiliary Societies,	1,536 42
Salary of Assistant Secretary,	1,111 11
Gratuity to the Assistant Secretary, for the two last years,	444 44
Commission to Depositary upon £96,725 92, (being the amount of the Bibles issued, at reduced prices,) at 5 per cent, including warehouse rent, packing paper, cord, and portage,	4,836 22
Per centage on collecting annual subscriptions, at 5 per cent,	911 33
For completing 20,000 annual reports for the eighth year, and 9,500 without the appendix,	5,498 30
Completing 20,000 summaries for 1812; 39,000 brief views; and 20,000 circulars, containing regulations and extracts from correspondence,	1,668 34
For paper and printing on account of 20,000 copies of the ninth annual report,	6,612 78
Shipping charges, export duty, freight, carriage, and packing of donations of Bibles, Testaments, annual reports, and sundry other parcels,	1,918 20
Insurance on goods shipped, and on the Society's property from risk of fire,	680 02
Stationary, stamps, &c.	299 24
Use of Freemasons' Hall for annual meeting; fitting up do; repairs of furniture damaged, and other expenses on that occasion,	147 83
Advertising, and inserting an account of the annual meeting, in some of the principal London newspapers,	272 84
Use of rooms for the committee, and other purposes of the Society, and for the Society's Library and care thereof,	479 67
General Disbursements, including postages from auxiliary	

Carried forward £307,226 00

Brought forward \$307,226 00
societies, &c. messengers, and
other incidental expenses, 1,648 26

Total Net Payments.* \$308,874 26
Purchase of Exchequer Bills,
bills in the hands of the Treas-
urer not yet due, and cash in
the hands of the Treasurer,
in the whole amounting to, 96,822 99

\$405,697 25

Besides the above balance of \$96,822 99
the Society possessed different kinds of
stock, estimated to be worth \$34,084 86;
making, in the whole, a balance on hand
of \$130,907 85. The receipts, during
the ninth year, exceeded the expendi-
tures by nearly \$31,000.

The Society was, at the time of printing
the report, under engagements, which
would fall due in 1813, to the amount of
about \$155,000.

NORFOLK BIBLE SOCIETY.

WE are happy to publish the following
address, and abstract of the Constitution
of a Bible Society lately formed at Nor-
folk, (Vir.)

ADDRESS OF THE MANAGERS.

A Society having been lately establish-
ed in this place under the title of "THE
NORFOLK BIBLE SOCIETY," the managers
submit its constitution to the public, and
earnestly invite their aid and co-operation
in the advancement of its design.

The object of this Society, (as will be
seen by the 2d article) is simply to dis-
tribute Bibles and Testaments to the
*Poor of this Borough and of the neigh-
boring counties*, and also to furnish con-
tributions to the Bible Society of Virginia,
to aid the design of that institution, "the
distribution of Bibles and Testaments to
the *Poor of our country and to the Heath-
en*."

After this simple statement, it would
seem entirely unnecessary to say any
thing to recommend a plan of such obvi-
ous utility to the best interests of man-
kind. If the Gospel is indeed the *power
of God unto salvation to every one that
believeth*, can it remain a question, wheth-
er it is our duty to use our utmost exer-
tions for its diffusion? Can there be any
charity of such plain and certain benev-
olence, as that which disseminates the

* There is an error of nearly \$4 in
this amount; but it is not thought neces-
sary to go over the whole process in order
to detect so small a mistake.

means of life eternal? Or is there one
which can appeal with fairer hopes to the
blessing of our Creator, *who will have all
men to come unto the knowledge of the
truth*; and who has established his Gos-
pel as the medium of faith, and the in-
strument of grace?

But if it is thus our duty to diffuse the
word of God to all mankind, is it not pe-
culiarly our duty to distribute it to the
Poor? Let us consider their situation in
life, and remember that God who has
given us the means of benevolence, and
we shall feel at once the duty and the
delight of providing for their happiness.
But in what manner can we do this, more
certainly and more effectually, than by
giving them this blessed volume of *glad
tidings*, with all its hopes and consol-
ations, to cheer their fire-sides and their
bosoms? And let us remember that our
Lord and Savior has made it one of the
peculiar distinctions of his religion, and
one of the strongest evidences of his own
divinity, that the "*Poor have the Gospel
preached to them*."

If any further motive could be wanting
to animate our zeal, we might find it in
the fact, that the present time seems to
be the æra of such exertions. It is but
little more than ten years* since the
"British and Foreign Bible Society,"
established in the metropolis of Great
Britain, upon a broad and liberal plan,
first called the attention of the world to
this subject; and similar institutions, in
great numbers, have already been form-
ed, and are daily forming, in that country,
on the continent, and in these United
States. At this very moment, the Bible
Society of Virginia, established in our
own metropolis, stretches forth her hand,
and invites our co-operation in her benev-
olent design. Never before were there
such zeal and such unanimity, among
Christians of all countries and denomina-
tions, to diffuse the blessings of their
common religion. Never before were
their exertions so signally favored by
Heaven. Now then, when our fellow
Christians are every where rising around
us, as by a divine impulse, in the service
of our Creator, is it possible for us to ob-
serve the progress of their toils, without
feeling the generous ambition to partici-
pate in their exertions and their reward?

It is therefore with the clearest convic-
tion of duty, and the fullest assurance of
success, that we call upon our fellow
Christians, of all churches and denomina-
tions to unite with us in this institution.
It is not the work of a sect, or of a party.
It is the cause of Christianity, of man-
kind, and of Heaven. Let us engage with

* It is not quite ten years. Ed.

sincerity, with zeal, and with constancy, in the work before us, and the blessing of God will be upon ourselves and upon our labors.

The following is an abstract of the Constitution.

The title of this Society shall be "THE NORFOLK BIBLE SOCIETY."

2. The object of this Society is to distribute Bibles and Testaments *to the Poor of this Borough, and of the neighboring counties*; and also to furnish contributions to the Bible Society of Virginia, to aid the design of that institution, "the distribution of Bibles and Testaments *to the Poor of our country, and to the Heathen.*"

3. The Bibles and Testaments distributed, shall be such as are in common use, without note or comment.

They shall also be stamped in some manner, at the discretion of the managers, to prevent persons from transferring them improperly.

Art. 4th specifies the officers and the time of election.

Art. 5th prescribes the meetings of the managers.

6. In case of the resignation, or death, or disability of any of the managers, the vacancy may be supplied by the remaining managers until the next general election.

7. Persons of every religious creed or denomination may become members of this Society, upon paying Two Dollars subscription money, and binding themselves to pay the same sum annually, so long as they choose to continue members. The payment of Twenty-Five Dollars, however, in advance, shall constitute any person a member for life, without further contribution.

Art. 8th prescribes the duties of the managers.

Art. 9th fixes the time and place of the annual meeting.

Art. 10th specifies the mode of calling special meetings.

11. Two-thirds of the members of the Society may make alterations in this Constitution, when it may be expedient; except that the first section of the third article shall be unchangeable.

Art. 12th regulates general meetings of the Society.

The following gentlemen are chosen officers for the present year. As their titles are omitted in their official publication, we are unable to supply them.

JAMES NIMMO, *Pres.*
WRIGHT SOUTHGATE, *Vice Pres.*
WILLIAM MAXWELL, *Cor. Sec.*
WILLIAM T. NIVISON, *Rec. Sec.*
JOHN M'PHAIL, *Treas.*
JOHN D. PAXTON,

RICHARD L. GREEN,
JAMES MITCHELL,
WILLIAM K. MACKINDER,
ROBERT ROBERTSON,
GEORGE W. CAMP,
ARTHUR COOPER, *Managers.*

The following paragraphs are extracted from a communication addressed to the Editor of the Norfolk Herald by a "Member" of the Society.

"But some perhaps may not be fully aware that there is any very pressing necessity for this work of benevolence. Would to Heaven it were indeed the fact, that our labors were entirely superfluous! But any man at all acquainted with the actual state of this Commonwealth, and even of our neighborhood, to look no further, will see that it is far otherwise.—The truth is, and it is a shameful and mournful fact, that while too many neglect to read the Bibles which they have, many others among us have no Bibles to read. There is indeed a dearth, if not an actual famine, of the word of the Lord. I appeal to the knowledge of our Baptist and Methodist friends, and other Missionaries, who have gone out with admirable zeal into the hedges and highways of our States to bring in stray sheep to the fold of our Great Shepherd.—They have done much, it is true, and they deserve the thanks of all Christians for what they have done. But much is still left for us to do.—We must but the Bible into the hands of every poor man within our reach. The poor must have the Gospel not only preached unto them, but put into their hands. They must not be left to drink life at the muddy stream defiled by ignorant man, but must be led up to the sacred fountain itself, to quench their thirst with water from the rock.

"If the field then is thus open to us, have we not a right to anticipate that our exertions will be highly useful to the community, as well as honorable to ourselves? Sir, they cannot fail to be so. The Society will and must prosper. It will have a tendency, small and feeble as it may be, to excite the attention of Christians, to stimulate their zeal, and unite them more closely in the sacred bands of Christian friendship, presenting a solemn and interesting object worthy of their common counsels and labors.—It may perhaps awake the negligent from their sleep, and draw them home to a closer inspection of that blessed volume which we invite them to diffuse. Nay, Sir, may we not be allowed to hope, that by God's blessing, it may prove, "the savor of life unto life" to some, many, who are now in the shadow of death?—This is not merely speculation; it is experience. These happy effects

have already and uniformly followed similar institutions in other parts of the world, and may, therefore, be fairly anticipated from ours.

"There is one difficulty indeed, Sir, which we shall have to encounter at the beginning, and I confess it wears a formidable face. But we shall conquer it, and even make it subservient to new purposes of utility. This difficulty is, that many of the poor, to whom the Bible should be given, are unable to read. No matter, Sir. Put it into their hands. It will teach itself. Let the managers take care to press upon them the duty, nay, the awful necessity of their knowing its contents, and I persuade myself that they will (in some instances at least) take pains to learn. Put an iron chest into the hands of any man, and tell him that there is gold within which he may have, and he will soon find a key to open it. Put the Bible into the hand of an illiterate man, and make him duly sensible of the inestimable value of the treasure it contains;—a treasure which we are told upon the highest authority is "more to be desired than gold, yea than much fine gold"—and I hope he will soon find the way to read it. The Bible will thus furnish a powerful motive for him to learn himself, or at least to have his children taught. But he is poor! The means will never be wanting to vehement desire. Benevolence, animated by zeal to diffuse the word of God, will hasten to provide them.—Churches and schools will rise together around us. Religion and knowledge will go hand in hand through our State, diffusing their blessings on every side. The solitary place will be glad for them, and the forest and the mountain will rejoice and blossom as the rose. Indeed, Mr. Editor, consider the subject in its true spirit, and it is not a jot too bold to say, that the Bible Society of Virginia may be designed in the Providence of God, to be the seminal principle, *the little grain of mustard seed*, of a great moral revolution, whose future increase may yield an ample harvest of blessings to our latest posterity.

"After all, if any one shall smile at my extravagance in promising such magnificent effects from such simple causes, I shall beg that gentleman to remember, that I count, as I have a right to count, upon the assistance and blessing of Jehovah. It is his own work. He has inspired it, and he will bless it. He has already distinguished it with no doubtful marks of his approbation and favor. Will any man then say, that the means are unequal to the end? Sir, look at the history of the world. It is the delight, the prerogative of the Deity to accomplish great things by little means. It has already pleased God,

by the foolishness of preaching, to effect the most sublime revolution that ever blessed the world, the introduction of Christianity: and if there is truth in his word, he will use the same simple instrument to accomplish the still greater miracle of his grace, in the moral regeneration of mankind.

"The present time too is pointed out by the finger of God, as the peculiar season for such exertions. The sure word of prophecy is upon the eve of its accomplishment, when the Gospel shall be published to all nations, to prepare the way for the harvest of the Lord.—Now then is the golden moment for Christians to exert themselves with the certain prospect of success. The whole moral world is already in motion. The impulse has been given by a Divine hand, and the finger of a child may continue its progress.

"Let Christians of all denominations, then, come forward with one mind and spirit, to engage in the sacred work to which they are invited.

"I know we shall have to encounter difficulties, chiefly in the beginning. We must prepare ourselves to meet the hostility of infidels, the ridicule of scorers, and what is perhaps still more painful and discouraging, the calm indifference of professing Christians. None of these things must move us. We must set our faces as a flint. Let us march at once. The Spirit of the Lord calls to us from the throne, 'Go on, I will be with you.'"

We have published the foregoing extracts, constitution, &c. both on account of their intrinsic excellence, and because it is desirable, that our readers should be informed how leading individuals, in different parts of the country, feel in relation to the great subject of evangelizing the world. Let the North and the South animate each other in the great work in which all are invited to engage, and for which the labors of all will not be more than sufficient.

CONNECTICUT BIBLE SOCIETY.

WE have been sometime desirous of presenting our readers with an abstract of the latest reports of several Bible Societies in this country. The press of other matter has deferred such an abstract till now. We first take up the fourth annual report of the Connecticut Bible Society; a Society which justly ranks high among similar institutions for the zeal, intelligence, and activity, with which its affairs have been conducted. ED.

The Directing Committee reported to the Society, at the annual meeting in

May last;—That the exertions of the Committee had been attended with as great success as could reasonably be expected; that the objects of the Society's beneficence in the state of Connecticut had been supplied, so far as they had come to the knowledge of the Committee, and the word of salvation had been sent to many of the destitute in other states; that this precious gift had been received with gratitude; and that pleasing accounts had been received, not only of the grateful reception of Bibles, but of the divine blessing, which had accompanied this exalted charity.

The Committee state the truly liberal and enlarged views of the Society, in the following words:

"To supply the poor of this state is considered a primary object. But the benevolence of the society will not end here. It embraces the destitute in the wilderness as well as in the city; in the various and distant parts of our land, and in other lands so far as the funds of the society will admit.

"Since the last meeting of the society there have been distributed 2341 Bibles. Of these 200 have been sent to the Oneida Bible Society for distribution; 200 to the Ohio Bible Society; 200 to the Bible Society in Orange County, state of New-York; 200 to the Vermont Bible Society; 300 to Rhode Island Missionary Society; 50 to the Genesee Missionary Society; and 387 to agents in this state.

"The whole number distributed since the formation of the society is 7644."

This is a larger number, if we mistake not, than any Bible Society in this country has distributed.

The Committee proceed to state, that though great relief has been afforded to individuals, yet but little has been done toward supplying the wants of the numerous poor in the new settlements.

The Committee with commendable sympathy and liberality voted 500 dollars toward repairing the loss at Serampore, which was remitted accordingly.

The Report closes with the following paragraphs:

"While your committee desire to be grateful to God that the society have been able to do so much to promote his cause, it would rejoice their hearts could they have the means of doing much more. They have done as much as your funds have enabled them to do. They trust that Christian benevolence will enable the society to extend their views still further. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

How much more forcibly must this apply when a brother needs the word of eternal life, the guide to heavenly glory? If those who give to supply the bodily wants of their fellow men have the promise that it shall be given to them again, how much more may they expect who give to supply their souls with that spiritual food which is necessary to their eternal welfare?

"Do Christians desire and pray for the extension of the Gospel and the glory of the Church? This is one of the means which God will use to hasten on this glory. And from the liberality of the Christian world to aid in this and similar ways, have we not reason to believe the glory of the church is at hand? Surely the day dawns and the dark shadows of the night are rapidly fleeing away."

The receipts during the year previous were, donations and subscriptions,

\$1,723 60

Interest of money

112 20

\$1,840 80

The payments were, for Bibles, &c.

1,437 68

Loss by a counterfeit bill,

5 00

Toward repairing the Serampore loss,

500 00

\$1,942 68

The balance on hand was \$2,269 66; of which \$1,890 constituted the permanent fund. Sixty three persons, and associations, had become members for life, by paying \$40, or more, at one time.

The following gentlemen are the present officers of the Society:

His Excellency John Cotton Smith,
President.

The Hon. Jedidiah Huntington, of New London.

The Rev. Samuel Nott, of Franklin,

The Rev. Lyman Beecher, of Litchfield,

The Rev. Samuel Merwin, of New-Haven,

Vice Presidents.

Henry Hudson, of Hartford, *Secretary.*

Joseph Rogers, of Hartford, *Treasurer.*

His Hon. Chauncey Goodrich, of Hartford,

Samuel Pitkin, Esq. of East-Hartford,

The Rev. Amos Bassett, of Hebron,

Hon. Theodore Dwight, of Hartford,

The Rev. Henry A. Rowland, of Windsor,

The Rev. Calvin Chapin, of Wethersfield,

The Rev. Andrew Yates, of East-Hartford,

Ichabod L. Skinner, Esq. of Hartford,

The Rev. Samuel Goodrich, of Berlin,

Directing Committee.

Rev. Andrew Yates, Clerk of the Directing Committee.

Rev. Abel Flint, Agent for purchasing and distributing Bibles.

Ichabod L. Skinner, Esq.

The Rev. Calvin Chapin, and

Hon. Theodore Dwight,

Committee of Accounts.

Agents have been appointed in most of the towns in the State of Connecticut for soliciting and receiving subscriptions and donations.

The Rev. Messrs. Calvin Chapin, Andrew Yates, Samuel Goodrich, and Ichabod L. Skinner, Esq. are a Committee to correspond with those Agents, with powers to appoint Agents for the above purposes, as from time to time they may find necessary.

Payments of monies, are to be made to Mr. Joseph Rogers, the Treasurer. Applications for Bibles, are to be made to the Rev. Abel Flint.

PHILADELPHIA BIBLE SOCIETY.

THE Managers of this Society state, in their fifth annual report, that the whole number of Bibles and Testaments distributed by this Society, since its institution, is 7,245.

During the year preceding, the managers had committed to various societies and individuals for distribution 359 copies of the Bible in English; 150 in Gaelic; 20 in German; 27 in French; 172 English Testaments; 1 Spanish Bible; 1 Spanish Testament; and 100 Bibles and Testaments, (English, German, and French;) besides having distributed a number of copies of the Scriptures individually.

In reviewing the congregational collections, the managers cannot conceal their regret, that so few churches have manifested their zeal and liberality in contributing to the benevolent work of circulating the words of eternal life among the poor and ignorant. They indulge the hope, that many more will feel it incumbent on them to assist in making the Gospel known among all nations. We extract the account of two donations in the words of the managers; the former of which relates a very interesting anecdote:

"It will be interesting to the society to receive an account of two other contributions to their funds. The one amounts to no more than one dollar and eighty-four cents; but, like the widow's two mites, honored by our Savior's particular notice, it merits special commendation. It is the gift of a little girl; and was accompanied by the following letter from a respectable merchant of this city.

"The donor of this small sum is a dear little female, about six years old. She reads the Scriptures daily, and never omits morning and evening prayers. Some time last fall she read, or heard read, an address of the Society on the importance of distributing the Bible. Her little heart seemed immediately impressed with the duty of saving her cents to buy Bibles for the *Indians*. Ever since that period she has not spent one farthing her parents gave her as her accustomed weekly allowance. Her residence is in the country. During the last week she paid my family a visit, and brought the box with her treasure in her hands. My children took her several times to town; and, in order to try her, showed her every thing the shops or fruit-stalls afforded, and asked her repeatedly whether she would not lay out her money for some of the articles which she saw. Her answer was uniformly, that she would like to have many things she saw; but she would not spend the money that was to buy Bibles for the *Indians*. I requested her to take the money home: she seemed affected, and thought I did not like the trouble of disposing of it." How easily can God touch the heart, and multiply streams of liberality to replenish our funds! When he gives the word, even children shall hasten with their little offerings to his altar; and, by their zeal, chide the sluggishness of age in the discharge of an important duty.

"The other donation comes from the British and Foreign Bible Society. It will be recollected that they voted the sum of two hundred pounds sterling, as soon as they heard of the establishment of this society; and, since that period, they have made handsome donations to a number of the Bible societies existing in the United States. The present donation amounts to one hundred pounds sterling. It was granted in consideration of the heavy expense incurred by this society in procuring a set of stereotype plates for printing the Bible. Your managers, duly appreciating their obligations to this noble and generous society, immediately on receiving the information of this new instance of liberality, passed a resolution that their thanks should be presented for it; and directed their corresponding secretary to transmit to the British and Foreign Bible Society a copy of this resolution."

How does the self-denial of the little girl, mentioned in the preceding extract, reprove the sluggishness of multitudes of professed Christians!

The managers congratulate the Society, and we congratulate the country, on the safe arrival of the stereotype plates

of the Bible. The Society are certainly to be commended for their early efforts to procure these plates. Before this report was drawn, an order had been issued for printing 3750 copies of the Bible.

The whole expense of the plates, including the expense of insurance and conveyance, amounts to \$3,594 67, government having very properly remitted the duties on the importation.

The managers will supply Bibles to any amount to other Societies and to individuals; and their copies of the Scriptures are superior to those which are generally in market.

The managers have addressed a circular letter to influential persons, in different parts of the state, urging them to constitute auxiliary Bible Societies. Particular measures have been devised for infusing more life into this Society, and exciting a greater interest in its annual transactions.

The managers pay the following deserved tribute to the memory of the late Dr. Rush:

"While the Managers of this Society offer their gratitude to Almighty God, for preserving their body, during past years, from vacancies produced by death, they are, on this occasion, called to the mournful duty of paying a tribute of respect due to their late venerable associate, Dr. Benjamin Rush of this city. It was with deep regret they heard of his decease. He was not merely an honor to his profession and to his country as a physician, but an ornament to religion as a zealous friend of the Bible. Among the first to give existence and energy to this Society, he drafted its constitution; and ever since its establishment he was one of its Vice-Presidents."

The report concludes with the following animating paragraphs:

"In surveying the labors of the year past with a view to prepare this report, your Managers were led to contemplate some interesting events to which this Society owes its existence.

"The establishment of Missionary and Bible Societies forms a new era in the Christian Church; to which unborn generations will look back with gratitude and praise to the God of all grace. These Societies, nearly cotemporary in their origin, pursue, with growing ardor the same glorious and benevolent object, the universal diffusion of the knowledge of the Son of God among our fallen and benighted race. To Missionary Societies, however, is due the praise of having taken the lead in this ennobling work of Christian charity; and probably to the excitement of public zeal for the cause of our

great Redeemer produced by their labors, may be traced the origin of Bible Societies.

"How sublime the conception announced at the formation of the London Missionary Society, that their design was nothing less than to effect a general movement of the Church on earth! Improbable as appeared the accomplishment of this exalted purpose, at that time when religion was throughout Christendom in a state so languid, and the efforts of infidelity so active and prevalent, we have lived to see it realized. A general movement of the Church of Christ on earth, has succeeded the establishment of that Society.

"The man who first conceived the idea of forming a society for distributing gratuitously the Holy Scriptures, without note or comment, among the poor; by which the active exertions of Christians of all denominations have been harmoniously combined in diffusing abroad the pure light of heavenly truth; should be deemed a benefactor of mankind. The vast importance of this principle has been most interestingly displayed; first in the establishment and exertions of the British and Foreign Bible Society, and subsequently in the formation and labors of numerous similar societies in Europe, Asia, and America; by whose agency the word of God has been put into the hands of several hundred thousands of our race, who might otherwise have lived and died without possessing this invaluable and necessary treasure.

"Nine years have this day elapsed since the British and Foreign Bible Society was formed; and, during that period, they have labored in the great cause of Christianity, with a zeal and liberality which will throw upon the present and the last century a lustre that will distinguish them in Christian history. The efforts of this Society are marvellous, and demand from every follower of Christ gratitude and praise to him who "worketh," in his people "both to will and to do of his good pleasure." May the blessed Spirit ever preserve that Society, and, from time to time, renew and increase its zeal and liberality!

"In imitation of the laudable example set by this PARENT Society, numerous auxiliary societies have been formed in Great Britain; and in this country Christians have shown a disposition to emulate the conduct of their transatlantic brethren.

"To the Bible Society of Philadelphia belongs the honor of having in our country taken the lead in this noble work of love; and it enjoys the happiness of having been instrumental in giving birth to

many others established on the same principle in different States of the American confederation.

"What an interesting spectacle does the Christian Church exhibit in this day of confusion and convulsions! What a sublime attitude has she assumed! While the governments of this world are contending for the mastery, and are, in their mighty conflicts, desolating the earth; while thrones are tottering, kingdoms falling, and humanity bleeding at every pore; she lifts up her head amid the noise and the tumult; and, contemplating, with the compassion of her divine Lord, the miseries of mankind, she is meditating schemes for their deliverance. Animated by faith in the promises of her God, and looking forward, with holy exultation, to her latter day glory, she has commenced the noble enterprise, which will, we trust, issue speedily in that grand and long wished for revolution, by which nations shall be subdued to the Prince of Peace, and the oracle fulfilled, which announces the glorious period in these reviving words, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever.'"

The receipts of the Society, during the year preceding, were as follows:

Advanced by other Bible Societies to be repaid in stereotype Bibles	\$1,254 44
Annual payments of members	652 00
Other subscriptions and donations	312 71
Interest of U. S. stock	128 46
	<hr/> \$2,347 61

The payments were as follows:

Towards the stereotype plates and freight, transportation, and insurance of them	\$1,032 70
Towards paper and printing from these plates	450 00
For Bibles purchased before the arrival of these plates	390 00
Commission of 5 per cent. for collecting annual subscriptions	49 50
Printing reports and transportation of Bibles	94 74
	<hr/> \$2,016 94

Balance on hand, beside about \$2,000 in U. Stock, \$566 29.

We hope the Bible Societies in this country will keep these stereotype plates employed, without intermission, till they are worn out, and will then procure new ones.

VOL. X.

The officers appointed at the annual meeting are as follows:

Rt. Rev. William White, D. D.	Pres.
Rev. F. H. C. Helmuth, D. D.	V. Pres
Rev. Joseph Pilmore, D. D.	
Rev. William Staughton, D. D.	
Rev. Jacob J. Janeway,	
Rev. James Gray, D. D.	Corres. Sec.
B. B. Hopkins,	Recording Secretary.
Robert Ralston, Esq.	Treasurer.
Rev. Philip F. Mayer.	
Rev. Samuel Helffenstein.	
Rev. George C. Potts.	
Rev. Thomas Sargeant.	
Rev. Jackson Kemper.	
Rev. James C. Brownlee.	
Rev. James K. Burch.	
Rev. John Joyce.	
Edward Pennington, Esq.	
Godfrey Haga, Esq.	
Thomas Haskins, Esq.	
George Krebs, Esq.	
Laurence Seckel, Esq.	
James Moore, Esq.	
Peter Vanpelt, Esq.	
William Haslett, Esq.	Managers.

NEW HAMPSHIRE BIBLE SOCIETY.

THE Board of Directors of this Society, in their second annual report, Sept. 1813, state, that they had purchased nine hundred Bibles, nearly all of which had been distributed; that the Society had been incorporated by the Legislature, with ample provision for holding personal estate; that the Directors see more and more reason to prosecute their design with renewed ardor; that the demand for Bibles in that state is greater than was expected; that the Bible is received with gratitude; that it is much wanted in the District of Maine, and that the Directors have heard of the formation of seven Bible Societies, during the past year, in the United States.

The Directors extend their views, with a truly enlarged and liberal zeal to the destitute in Asia, in every part of our own continent, and in every part of the world. They argue with conclusive effect, that exertions to send the Bible abroad will increase the exertions to distribute it at home. We present our readers with the close of the report, in the following paragraphs:

"It would seem that little if any doubt can remain, as to the application of the following prophetic passage: 'And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountains of waters.'

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.* Does not the present period furnish an accomplishment of these predictions? Do we not manifestly behold this flying angel with the everlasting Gospel, in the Missionary exertions of the present day? What movements have there been in the Church, the symbolical heaven; and how many, with zeal and great speed, have gone forth as Gospel heralds! How greatly do these exertions increase! How many zealous Missionaries are still going to preach the Gospel to every nation, and kindred, and tongue, and people!—Has not the hour of God's judgment come? When was there a more signal period, than the last twenty years, of war and carnage, of calamity and distress to nations? Is not Babylon falling? Is not the papal power almost annihilated?

"There is another prediction equally interesting: 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'†—The same is predicted by another prophet.‡ In the last days, when all nations come to the knowledge and worship of the true God; out of Zion shall go forth the law; and the word of the Lord from Jerusalem: in this way, is that glorious event to take place. But by Zion and Jerusalem, we are undoubtedly to understand the Church and people of God. By these the sacred Scriptures are to be extensively distributed, in order to the conversion of the whole world. Do we not enjoy the unspeakable privilege of witnessing, at least in a pleasing degree, the accomplishment of this prediction? When was the like ever before attempted?

"These are the two grand means by which the nations are to be brought to the obedience of faith, and the kingdoms of this world become the kingdoms of our Lord, and his Christ. They are means of like importance, and should be pursued in connexion. Neither Bibles alone, nor preachers alone, will produce the desired effect. These means have mutual influence. One helps the other. Let them be vigorously prosecuted, and all nations will soon flow unto the house of the Lord. Swords will be beat into ploughshares, and spears into pruning hooks, and the nations shall learn war no more.

* *Rev. xiv, 6—8.* † *Isaiah i, 2, 3.*
‡ *Micah iv, 2.*

"Dear Brethren, our work is before us. It is a glorious, a most blessed work. It will succeed; it will prosper. In the Lord's time, the world will be converted. This time is near. *THE COMING OF THE LORD DRAWETH NIGH. Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded.*"

At the annual meeting of the New Hampshire Bible Society, at Plymouth, September 22, 1813, the following officers were elected for the ensuing year, viz.

Hon. John Langdon, Portsmouth,	<i>Pres.</i>
Rev. Seth Payson, D. D. Rindge,	} <i>V. P.</i>
Ebenezer Adams, Esq. Hanover,	
Rev. Nathan Parker, Portsmouth,	
Rev. John H. Church, Pelham,	
Jonathan Wilkins, Esq. Concord,	<i>Treas.</i>
Daniel Emerson, Esq. Holles,	} <i>Dirac.</i>
Rev. John Smith, Salem,	
Major John Mills, Dunbarton,	
Rev. Reed Paige, Hancock,	
Rev. Abraham Burnham, Pembroke,	} <i>Aud.</i>
Dea. Abiel Rolfe, Concord,	

Voted, That the thanks of the Society be presented to the Printers who have given notice of this annual meeting in their papers.

Voted, That the Secretary give the thanks of the Society to Mr. Jacob Perkins of Newburyport, for his generosity in presenting a seal for stamping Bibles with the name of the Society.

The next annual meeting of the Society is to be holden at Hanover, on the Wednesday following the third Tuesday in September, 1814.

JOHN H. CHURCH, *Secretary.*

Receipts during the preceding year; viz.

Annual payments of members,	\$448 00
Donations from individuals,	212 40
Contributions from towns,	116 51
————— from Cent Soci-	
ties,	71 89
For Bibles and Reports sold,	62 93
Interest of money,	3 80
	<hr/>
	\$915 53

Expenditures.

For Bibles,	\$688 00
Printing reports, &c.	57 00
	<hr/>
	\$745 00

Balance in the Treasury, \$378 86

We are informed, that the contributions to the Society have considerably increased since the annual meeting, and that the Directors have very generously remitted

\$500 to the Bible Society in Philadelphia, to aid in printing a French New Testament for distribution in Louisiana.

The Directors had also resolved, previous to the last annual meeting, to advance \$500 to assist the distribution of the Scriptures in Asia, as soon as the funds of the Society shall admit of such an appropriation.

BOSTON ASYLUM FOR BOYS.

AN institution for the relief, and protection of indigent boys has lately been formed in Boston, and incorporated with the designation placed at the head of this article. The design of the founders is highly benevolent; and such an institution has long been wanted in the capital of Massachusetts. A large number of gentlemen, in the course of a few weeks, added their names to the list of annual subscribers; and the public are much indebted to the active exertions of those persons, who took the lead in procuring subscribers.

The following gentlemen have been chosen officers:

BENJAMIN GREENE, Esq. *Pres.*
 JONATHAN AMORY, jun. Esq. *V. Pres.*
 CHARLES P. PHELPS, Esq. *Treas.*
 CHARLES W. GREENE, Esq. *Sec.*
 The Rev. CHARLES LOWELL,
 Mr. EDWARD TUCKERMAN, jun.
 Mr. EDWARD CRUFT,
 Mr. WILLIAM BROWN, jun.
 Mr. ISAAC WINSLOW,
 Mr. GIDEON SNOW,
 Mr. JOSEPH AUSTIN,
 Mr. NATHAN WEBB, and
 Mr. SAMUEL H. WALLEY, *Managers.*

DONATIONS TO SUPPORT MISSIONS AND TRANSLATIONS.

March 1, 1814. From E. and B. of Pulteney, (N. Y.) \$6 40

2. From the Foreign Mission Society in the Eastern District of New Haven County, by the Rev. Matthew Noyes, Treasurer, 50 00

From the Foreign Mission Society of New Haven and the Vicinity, by Mr. Timothy Dwight, jun. the Treasurer, viz.

for missions \$165 75
 for the translations, 19 00—184 75

From the Female Auxiliary Foreign Mission Society of

Carried forward \$241 15

Brought forward \$241 15
 Stratford, (Con.) by the same hands, 45 00

From the Rev. Mark Mead, of Middlebury, (Con.) by the same hands, 3 00

4. From the following individuals and societies by Mr. Henry Hudson, viz.

From the Female Foreign Mission Society in Franklin, (Con.) \$27 00

From the Female Foreign Mission Society of South Preston, (Con.) 21 00

From a friend to foreign missions by the Rev. Mr. Bartlett, 9 00

From a friend of missions, 5 00

From the Durham Cent Society, Greene county, (N. Y.) for the translations, 41 50

From a friend of missions in Greene county, (N. Y.) for the translations, 10 00

From a poor widow in Greene county, (N. Y.) for missions, 3 00

From Dea. Benj. Chapman, Durham, (N. Y.) 3 00

From a friend to foreign missions towards a permanent fund, 100 00

From a friend to foreign missions, of Hampden county, (Mass.) for do. 2 00

From H. H. to make even money, 50-222 00

9. From the Hon. Matthew Cobb, Esq. of Portland, by Mr. Levi Cutter, 50 00

From a lady in Gorham, by the Rev. Mr. Hilliard, 3 00

12. From a few individuals in Arkport, (N. Y.) toward the translations, remitted by Mr. C. Hurlburt, 15 20

15. From a friend of missions, in a letter to the Treasurer by mail,* 20 00

Carried forward \$599 35

* The following sentences are extracted from this letter.

"Sir,

It has long since been my wish to do something for the cause of missions. The period has at length arrived, when it is in my power. I enclose twenty dollars,

Brought forward	\$599 35
19. From Mr. Travis Tucker, of Norfolk, (Vir.) by William Maxwell, Esq. (of which \$20 are to be applied to the translations,)	30 00
From the Treasurer of the Board, towards a permanent fund,	100 00
24. From the <i>Essay to do Good Society</i> , in Kingston, (Mass.) by Maj. George Russell, (half to missions and half to translations,)	6 37
From a person, who had found a five dollar bill, but could not find the owner,	5 00
From the Rev. Mr. Rand, of Gorham, by Mr. Henry Homes,	5 00
From ladies in Portsmouth, (N. H.) by Mrs. A. Tappan,	58 00
	<hr/> \$803 72

FOREIGN MISSION SOCIETY OF GLASTENBURY, (CON.)

To the Editor of the Panoplist.

Sir,

In compliance with your request, I transmit you the names of the officers of the Foreign Mission Society in Glastenbury, (Con.) The Society has been instituted but little more than a year, and consists at present of but a few individuals. A small sum only was received the first year: but expectations are entertained that a considerable number of members will be added to the Society the present year, and of course something more be contributed to the funds of the Board, in aid of the great object of its institution.

Rev. WILLIAM LOCKWOOD, *Pres.*

Rev. PRINCE HAWES, *Vice Pres.*

Mr. JOSEPH WRIGHT, *Sec.*

Mr. OLIVER HALL, *Treas.*

LATE MISSIONARY INTELLIGENCE.

Extract of a Letter from Josiah Roberts, Esq. dated London, 21st December, 1813, to Robert Raiston, Esq. of Philadelphia.

"From the present aspect of affairs in Europe sanguine hopes are formed, that the period is approaching, when peace on an enlarged scale, will once more be given to a bleeding world. Let us not cease to

which you will please to appropriate to Foreign Missions. I could wish it were more; but it is as God hath given me ability. I am young; yet I have seen enough to convince me, that God is about to do great things for his Church."

look up to Him whose prerogative it is to prepare the minds of men for this desirable blessing, and then to vouchsafe it to them:—some consolation while we are in the midst of these distressing scenes, is drawn from the increasing activity with which the Holy Scriptures are circulated in the Armies and Navies; and also amongst prisoners of war, as well at home, as abroad; instances of the good effects of which are by no means rare, and in some cases very remarkable. Surely no step is so well calculated to preserve our respective nations from the hateful consequences, in a moral and religious view, which flow from a state of warfare.

"Recent accounts from Bengal are very cheering. A divine blessing on missionary efforts is more and more apparent; and in some instances Hindoos of high cast have been brought to the acknowledgment and obedience of the truth, simply by the perusal of the word of God, without ever having communication with the missionaries personally. Thus is the incorruptible seed springing up, and God is giving testimony to his word. From the Cape of Good Hope, also, pleasing accounts are received, and also of late from Otaheite, the first scene of missionary labors by the London Society; and where, till the present time, there has been little encouragement; but the laborers in that quarter now express a hope that the King Pomarre has felt the power of divine grace, and is become a Christian in reality, after having long manifested a friendship and regard for them. May their hope not be disappointed."

REVIVAL OF RELIGION, IN SPRINGFIELD, (N. J.)

Copy of a letter from the Rev. G. Williams, Pastor of the Presbyterian Congregation in Springfield, (N. J.) to his friend in Philadelphia.

"Springfield, Feb. 26, 1814.

My dear friend,

I know your heart will rejoice to hear of the prosperity of Zion. God has appeared in glory amongst us. He has passed over this whole congregation, as with a mighty rushing wind. This is the seventh revival, which has taken place where I have lived; though two of them were previous to my ministry; but this exceeds what I ever before witnessed. Though there were some hopeful prospects last spring, and again in January after a season of stupidity, the great work did not appear until the second day of this month. It exceeds our former revivals in its rapidity, in spreading through all parts of the congregation in a

few days; in its *power*, producing the severest anguish of soul, carrying some nearly to despair, and in some instances issuing in conversion in a few days; and in its being so general among the youth, and almost entirely confined to that class. The first evening which I appointed to converse with persons under religious impressions, 23 attended; (all youths but two.) At the next appointment, 30 were present, and only two of them were over 25 years of age. Last week, on Monday evening, one of my elders who attended with me, and took account, said there were 70, exclusive of 7 who had professed religion. And last Monday evening he said there were 100, beside 20 others not reckoned under deep impressions. These were only what could assemble in the midst of the town in the evening. The night was very dark, and the travelling quite muddy; so that many could not attend; and especially from the extreme parts of the parish. In the afternoon of Tuesday last, I appointed to commune with persons under religious impressions, in the most distant corner of the parish; and 32 attended, nearly all youths; and but one had obtained a hope.

"In this general shock, it is difficult to ascertain the number of persons under awakenings: Some say there are not less than 200; but I should say about 150. The work is rapidly progressing and new cases occur every day. Within a few days past it has begun to pass from the children to the parents, and, I hope, many who have

sinned away the days of youth will yet find mercy. I have just been informed, that one of my neighbors of about 70, and another of 50 years of age, have lately experienced the love of God shed abroad in their hearts, and are now rejoicing in the hope of glory. One of our elders has 7 children under 25 years of age, who are subjects of this work, and six of them, together with a daughter-in law, have obtained a hope of pardoning mercy. I have conversed with 45, who have obtained a hope that their sins are pardoned through the blood of Jesus. Such a time was never before known in Springfield. We had a revival in 1803, and only 60 were added to the Church in one year. In 1808 we experienced another time of refreshing, and only 54 were received into the Church in the same period. But though we cannot tell what will be the issue of this work, the number will probably be greater. My labors at present are unusually arduous. I feel as though the apostolic direction, *Preach the word; be instant in season and out of season*, is now to me particularly applicable. During 24 days past, I have been attending the devotions of religious assemblies every evening except two; and though the season has been muddy, and the nights dark, these assemblies have been full. I bless the Lord that my health has not yet failed, though it has been shaken; and I am not without fears. Yet, in the present state of things I dare not relax for one day."

OBITUARY.

DIED, at Stockbridge, on the 26th of April 1813, Dr. HORATIO JONES, A. M. an eminent physician in that town, aged 43.

At his interment, a sermon was preached, by the Rev. Dr. Hyde of Lee, from Job xix, 21. *Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.*

The following extract from the Sermon is no more than a proper tribute to the memory of the deceased, and will evince the high estimation, in which he stood among his acquaintance.

"On the present solemn occasion, we see a number of this people, and many of them the professed friends of the Divine Redeemer, in deep affliction. The hand of God hath touched them, in a tender place. Sore is their bereavement; for they have been called to part with a much valued friend.

"If ever there were mourners, who might with propriety and with a deep

sense of their loss, *call* for the pity and sympathy of their friends, it may surely be done, by the near relatives and connexions of Dr. Jones, whose death we now lament. He was apparently every thing to them, in their respective relations, that can be comprised in the endearing names of husband, father, brother and friend. Tender in his feelings, obliging in his disposition, familiar in his deportment, and easy of access, it was always pleasant for them to *meet* him. He was a man of rare endowments and attainments. With him have departed much excellency and worth. And what adds peculiar poignancy to the grief of his friends is, that he is cut down, by the ruthless hand of death, in the midst of life, activity and usefulness. Indescribably great is the breach, which is made upon them. The world has nothing in it to repair their loss. Under this mighty hand of God, they may suitably adopt the words of afflicted Job, *Have pity*

upon us, have pity upon us, O ye our friends, for the hand of God hath touched us.

"If ever there were mourners, who might reasonably expect to have the pity, and share in the sympathy of friends, the mourners, on this occasion, may reasonably expect it. The death of Dr. Jones is no common event. His removal from this world, in the midst of his usefulness, is an unspeakable loss to the community. Rarely has this town, or even this county experienced a greater shock, in the death of a citizen. The mourners are not confined to his particular relatives; they are as numerous as his acquaintance; and his acquaintance was extensive.

"He was a man of science, a man of much general information, and of acknowledged medical skill. He acquired knowledge, on all subjects, with uncommon facility; and by his diligence and perseverance, he had risen to *eminence* in his profession. Extensively acquainted with that wonderful machine, that curious specimen of God's workmanship, the human body, and profoundly versed in the healing art, he was *able in counsel*; and his counsel was much sought, in difficult cases.

"As a *practitioner*, he was highly approved and esteemed, being ever prompt to obey the calls of his numerous patients, and making a sacrifice of his own ease, comfort, and interest, that he might if possible, afford them relief. How many in this, and the adjacent towns, to whom he has administered, in their distresses, by night and by day, must be impelled to sympathize with his bereaved family, and lament and mourn, now he is dead! The speaker sensibly feels his obligation to testify his grief, in this public manner, and to lament the death of this important friend, having so recently experienced his kind attention and friendly aid, in a time of sickness and distress in his own family. The physicians, in this part of the county, must feel and acknowledge the claims of his weeping friends on them, for their pity and sympathy.

"In this strain of lamentation, I forbear longer to speak, and desire to acknowledge, that it is the hand of *God*, which hath touched us all. Dr. Jones was not too valuable and important to die. Though calculated to do much good, he was but an instrument in God's hand. Like the rest of us, he was a worm of the dust, and was ready to acknowledge it. God made him what he was, and God's holy name be praised, that we have had such a blessing in him.

"Unspeakable and wonderful were the mercies of God manifested in his death. He left the world like a Christian, with

calmness, with resignation to the divine will, and with enrapturing views of the mediation, all sufficiency and glory of Jesus Christ, employing much of his time in fervent prayer, committing his dear family to the mercy and keeping of God, and calling upon his Christian friends to persevere in the ways of the Lord. He appeared to die in the triumphs of faith. Nor did these feelings and views commence with the closing scene of his life. To some of his particular friends he made a free disclosure of them, nearly three months previous to his sickness. While his life was held in suspense, he was heard to say, that he desired to live only that he might glorify God, by openly professing faith in Jesus Christ, and walking in his commandments and ordinances. In his death my friends, you have seen, we trust, some of the happy fruits of the blessed work, which God has been carrying on among you by his Holy Spirit.

"The mourners if they have been taught rightly to appreciate divine mercies, have much to comfort them, though called to commit to the silent mansions of the dead a friend so highly valued. It would have been their duty to have resigned him into the hands of God, even if they had not been favored with such evidence of his union to Christ; but, when such evidence has been afforded, it would be grieving the Holy Spirit to say in their hearts, that it was not *enough*—that they must have had *more*—that their friend must have *survived*. This would be putting an higher estimate on natural than spiritual life; and of course would be undervaluing the work of the Holy Spirit. God can take care of the sorrowful widow, and the daughter, bereaved of the best of fathers; for He still liveth and is rich and boundless in mercy. He can support the afflicted brethren and sisters, and other numerous relatives. To him let them look, and in him let them trust. May God, in his infinite mercy, give them the pity, the counsel and the fervent prayers, of their Christian friends."

To the foregoing extract is subjoined a more particular account of the appearance and conversation of Dr. J. in the closing scene of life.

He died, of the prevailing epidemic, and on the eighth day of his illness. It pleased God to continue to him, during his sickness, the full possession of his reason. His mind was calm and tranquil, and sweetly resigned to the will of heaven. Being asked, by his wife, in the early stage of the disorder, if he were desirous of recovering, he replied, "I think I should rejoice to recover, if it is God's will; but, if not, I do not think I wish it. He certainly knows what is best." He expressed, at times,

some doubts and fears, respecting the state of his soul, appearing sensible of the great danger he was in of being deceived, and the inconceivable misery into which such a deception would plunge him. He would often say, "It is a great thing to be prepared to die! I have had but little time to try myself! It is a great thing to die!"

After enduring, for some hours, extreme bodily distress, he said to his wife, "The prospect of my recovery is small indeed. I am sure, if I do not soon get relief, I shall continue but a short time; but I am not anxious. God has a right to dispose of me, and all others, as he sees fit, and I am willing to leave it with him."

To one of his sisters, who resided in his house, and who had been a professor of religion many years, he said, "You have acted the wisest part of any of our family, because you began to love and serve God, when young. Though you have been unfortunate, in other respects, you have had a better portion given you. Religion affords the greatest enjoyment we can have in this world."

To his only daughter and child who was about ten years old, he said, "Your Papa loves you, and has always loved you most dearly. I thank you for all your kindness and affection to me. I am now going to leave you. You too must die. Remember what I have often taught you. Pray daily to God, and seek an interest in Christ, now while you are young. Be obedient and affectionate to your Mamma, and do what you can for her comfort."

After this he drew the face of his wife to him, and related many particulars respecting his conversion, which he had not previously done; adding, "Though the time I have had to try myself has been short, I have a consoling hope of an interest in the Savior. We must part; but I trust our separation will be but short." He then addressed himself to all, who were present, and said, "I am soon to leave this world; but my mind is calm and composed to a degree, that astonishes myself. I feel no anxiety about myself nor fear of death."

The day before he died, being the Sabbath, he united with his wife, in publicly asking the prayers of God's people for them. After having a note, for that purpose, written and read to him, he thought the name of *Jesus* was not mentioned, and desired it might be altered; but on hearing the note again, he found it was mentioned, and was satisfied. He was heard often to say, "Let *Jesus* and dying love be all my theme." He observed, "If I only had strength to talk, and could see infidels and unbelievers, with whom I have been acquainted; it appears to me I could convince them. O that my death

might be the means of awakening my intimate friends in this street."

As the sun went down on the Sabbath, he said, "The last Sabbath's sun is set to me." A friend observed to him, "I trust you are about to enter on an eternal Sabbath of rest in heaven." He replied, "I hope, I trust, I believe, I shall soon enter upon it."

A female friend coming in, he took her by the hand, and said, "I am very glad to see you once more. I have long been sensible of the friendship, which has subsisted between you and my wife, and I trust it is of that nature, which will be lasting; and as I believe you have taken an interest with her, for my eternal welfare, I have desired to thank you for it. If I ever experienced a change of heart it was last winter, and instantaneously." Turning to those around him, he said, "Don't weep for me. Don't regret that I must die now; but praise God, that he did not call me six months ago."

A little before death closed his eyes, he made a most fervent prayer, and committed his departing soul to *Jesus*. He turned himself on his back, extended his arms each side of the bed, raised his eyes toward heaven, and said, "*Jesus*, I expand my arms to receive thee. Happy! Happy beyond expression! Ye spirits, in yonder sky, receive my soul, and take it to *Jesus*!"

Thus his spirit took its flight, and is now, we humbly hope, united with saints and angels, in ascribing glory and honor and power to Him, who sitteth on the throne, and to the Lamb, forever.

POETRY.

For the Panoplist.

PSALM CXXVI.

WHEN the Lord brought us back from
that barbarous land,
And gave us our city again to our hand,
Like those who awake from a dream of
the night,
We scarcely believ'd the uncertain delight.

Our lips with sweet laughter delightfully
rung,
And songs of strange rapture flow'd wild
from the tongue;
The Heathen look'd on with a wondering
eye,—
'The Lord hath done great things for Is-
rael,' they cry.

Yes! the Lord hath done great things for
Israel, we know,
And therefore these songs of our gratitude
flow—

Ah! turn, Lord, the rest of our captives
again!

As the streams of the south swelling over
the plain.

The harvest is come, and no foe to annoy!
We sow'd it in grief; but we reap it in joy:
The sower with tears gave his seed to the
land;—

See! smiling he comes with the sheaves in
his hand. V.

For the Panoplist.

MALTA.

(Written by a young lady.)

The following thoughts on the island of
Malta, were occasioned by reading the ex-
cellent letter concerning Dr. Naudi, in-
serted in the Panoplist of January 1814.

FAR eastward, where the sea with
thund'ring tides
Sicilian shores from Afric's sand divides,
Not far from Etna's flame sublime and
dread,

A little island rears its rocky head.
Its broken cliffs allure the fresh'ning gales,
And flow'rs and fruitage clothe its cheer-
ful vales,*

Mild breathes the air, as if to wake de-
light,

And orange groves to soft repose invite.
Phenician lords first gave the natives law,
Till Greece with mightier sway awak'd
their awe,

Though scarce the shallow soil and scant
domain

Could tempt the av'rice of the haughty
train.

Then Carthaginian darts in wrath were
hurl'd

Till Rome's proud sceptre nodded o'er the
world,

And, rising from her throne, she bound
with care

This little gem to grace her flowing hair.
But soon her iron arm was bent and broke,
And this sad island bore a changeful yoke,
Fierce on her temples falls the Gothic
scourge,

And Norman lords their proud dominion
urge,

Till o'er her head a host are seen to
wield

The knightly sword, and shake the trophied
shield:†

* Malta has a most delightful climate.

† This island was given to the knights
of Malta in the year 1529.

And later times with wond'ring eye be-
hold*

High-crested valor guard her tents of gold;
While trumpets changing sound, and
thund'ring shocks

Of warlike engines, rend the vaulted rocks;
While round the walls the Turkish crescent
gleams,

And flows the Turkish blood in countless
streams;

Till sunk with shame the faint besieging
band

Fly few and feeble to their native strand.

Once o'er the raging floods and billows
hoar

The tempest's wing a lonely vessel bore;
The mountain waves, in awful fury rose,
And op'ning gulphs the secret depths dis-
close;

The lightning's pointed spears around
were driven,

And thunders rent the darken'd vault of
heaven;

Loud shriek'd the wild winds in their
trackless path,

And lash'd the surge to most ungovern'd
wrath,

Till with resistless force the furious blast
The sinking vessel on the quick-sands cast.

Sad, weary, faint, the unprotected train
Trust their last fortunes to the faithless
main,

Raise their weak hands above the billowy
foam,

And think, despairing, of their distant
home.

The natives, watching from their sea-girt
soil,

View'd the spent sufferers at their feeble
toil,

Held the light torch above the surge's roar,
Lent the kind hand to aid them to the
shore,

Gave a glad shelter from the stormy wind,
And with warm welcome cheer'd the sink-
ing mind.†

(To be continued.)

We very much regret, that we are
obliged to divide this poem. We supposed
that the whole would come within our lim-
its, till after the preceding matter was in
type, and was so arranged, that no con-
siderable alteration could be made with-
out great difficulty.

* The memorable siege of Malta began
in 1566; and 20,000 Turks were slain be-
fore its walls; some say 30,000. The
knights were very splendid in their mili-
tary equipments.

† Acts xxviii.